THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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For the Churchman.

Mr. Editor,—I send you an autograph copy of a Missionary Hymn, by Cynthia Taggart, with the history of whose sorrows many of your readers are already familiar. She is still living at Middletown, Rhode-Island, in a small cottage about four and a half miles distant from Newport, fourth house beyond the estate of Stephen Northam, Esq. I am thus particular as regards the location, in the hope that some benevolent reader, who may be in Rhode-Island this summer, will either visit the family, or leave one dollar at the Newport bookstores for a copy of the second edition of her poems. It may also be obtained at the house itself. The volume is embellished by an engraved portrait of the sufferer, a generous donation from a daughter of the celebrated Stuart, and by a landscape view of the cottage on the seashore, where the family once resided. This cottage is also about four and a half miles from Newport, at Taggart's Ferry.

One thousand copies of the second edition were printed. As a sufficient number have been sold to pay the expenses, the entire proceeds of the six or seven hundred volumes that now remain, will be appropriated to the relief of the suffering family. That family is composed of four helpless females, not one of whom enjoys a common share of health, and three are sorely afflicted. Maria, to whom some of the poems are addressed, has been long deprived of reason; and the authoress of the following hymn has existed in almost ceaseless agony through the space of nearly fourteen years.

R.

Missionary Hymn.

BY CYNTHIA TAGGART.

Blessed heralds of salvation,
Jesus' mandate now fulfil;
Visit every distant nation,
And proclaim His gracious will:

To the steril polar regions,
To the tropic islands haste;
Till the Rose of Sharon blossom
In each wild, uncultured waste.

Haste, and bear Immanuel's story
Where the Pagan idols stand,
Till the radiance of His glory
Shall illume each heathen land—

Till each erring soul, benighted,
Shall the Saviour seek in prayer,
And a holy hope be lighted
That shall reign for ever there.

Where the raging passions torment,
And where human blood is spilt,
There proclaim the great atonement
That shall cancel human guilt:

Let His Word of Life be given,
And His dying love proclaim,
Till the savage heart be riven,
And adore the Saviour's name.

Bear the news of grace and pardon
O'er each sea to every strand,
Till you cross the sea of Jordan
And behold the promised land:

Then at Christ's right hand ascended,
Where celestial joys abound,
Toil and every trial ended,
Be with life eternal crown'd.

COMMUNICATIONS.

For the Churchman.

NOVA ANGLICANA.

PURITANS *versus* PAPISTS AND OTHERS.

Your readers have now seen how the Puritans entertained Churchmen, Baptists and Quakers. This paper is to show how they bore themselves toward Papists, and if time permit, Presbyterians and the Aborigines. There will be less necessity for displaying their affection for the Dutch, as it has been shown already, with what frosty complaisance they viewed the unwillingness of these sturdy lovers of their private opinions, to be led captive by them at their will, and, too, how gratefully they remembered Dutch hospitality and toleration, when they had reached this side of the 'big water.' As to the Gortonists, it might have been entertaining, if not profitable, to have surveyed their curious, and hitherto somewhat mysterious case, as well as that of Mrs. Hutchinson, and some other 'dissenters;' and also, as a specimen of the vagaries of Puritan litigation and jurisprudence, to have gone over the famous 'sow business,' as Winthrop calls it, or as it is styled by another author, 'the great hog case,' but this may not now be. The singular, and indeed romantic story of Gorton is at length before the public, in his own narrative just reprinted by the Rhode-Island Historical Society. Its title has been quoted already, but some may not be displeased at a second allusion to it, as 'Simplicity's Defence against seven-headed Policy' may have to be repeated in other forms, when the humble papers of your correspondent shall, with their author, be forgotten.

In respect to Puritans *versus* Papists, I freely confess a reluctance to commemorate severity toward those whose pretensions to an unchanging sameness of doctrine, if predicated upon one dire and selfish aim at self-aggrandizement, by any means how costly soever to others—an aim as clear and fixed and *infallible*, through centuries of light, as through centuries of darkness—might be substantiated beyond contradiction. Still, countries which have made *less* pretension to liberality and toleration, than the land of the Puritans, have borne with Papists, and it certainly did not become pilgrims for conscience' sake to be *better* in principle, but *poorer* in practice, than 'dark places of the earth' which 'are full of the habitations of cruelty;' if, that is, they 'really believed,' as the New-York Observer insinuates they did, in the obligation of the doctrines which they professed.

It is quite amusing to see how one of the first instances in which our Puritans came in contact with Papists, eventuated. La Tour, a name well known in New-England history, (the French Governor of Nova Scotia,) was constrained in 'distress' to enter Boston harbor. Winthrop and not Endicott was governor, and the papistical son of misfortune was treated with considerable hospitality. Winthrop, as I have already hinted, had a heart made of softer material than President Stiles's 'oak.' He sympathized, even with that arch-heretic Roger Williams, in a manner which rendered him as worthy commendation, as, in the opinion of many, it no doubt rendered him worthy of suspicion and distrust. Indeed, the worst thing I ever heard of him was, that he was a *covert Churchman.*[*] He was drawn into co-operation with much of Puritan 'seven-headed policy,' for which, as Hutchinson asserts, he had most honorable and penitent relentings in his final hours. 'Upon his death-bed, when Mr. Dudley pressed him to sign an order of banishment of a heterodox person, he refused, saying, "*I have done too much of that work already.*"'[†] (See Hutch. Hist. i. 142.) His kindness to La Tour provoked 'a judicious minister,' as he himself, perhaps sarcastically, calls him, to prophesy that 'store of blood would be spilled in Boston.' (Savage's Wint. ii. 109.) 'Divers also,' his narrative continues, 'wrote to the Governor, laying before him great dangers, others charging sin upon the conscience, in all these proceedings.' He is obliged to call a meeting, in which it was astutely and gravely queried, 'Whether it were lawful for Christians to aid idolaters,[‡] and how far we may hold communion with them?' Upon the discussion I need not dwell, but must beg attention to the censure passed upon the Governor's errors in this affair. One was, that he and his coadjutors did not advise 'with any of the *elders*, as their manner was, in *matters of less consequence.*' (Sav. Wint. ii. 128.)

You see from this who always pulled the wires. The government of New-England was virtually an ecclesiastical aristocracy. It was a grade *beyond* such an establishment as that of England, where the Church is subordinate to the State. There is nothing akin to it in history, but that tremendous engine of Popery — heresy's most awful battering ram — 'the holy and apostolic court of the inquisition;' which, says Justice Story, to requote his high testimony, '*existed in substance*' on this soil of spiritual freedom, '*with a full share of its terrors and its violence.*' (Hist. Disc. p. 55.) Strange indeed it is, as some may think, that its twin sister could not discover for it a little more elective affinity; but we know it is as old as human nature, that two of a trade cannot agree.

In 1647 (see Holmes' Annals, i. 285; Hazard, i. 550) a severe law was passed against the Jesuits; for, like most of the world, New-England had her deep suspicions of that sect, which, wherever they go, are perpetually intriguing and tampering with government and education: that sect or association, which has been well described by even the doctors of the Sorbonne, in the following memorable words, 'Videtur hæc societas, in negotio fidei periculosa, pacis Ecclesiæ perturbativa, religionis rectæ eversiva, et magis ad destructionem, quam ad ædificationem.' (Heylin's Presbyterians, p. 482.) If this law had been actuated by the spirit of the amiable and virtuous Ganganelli, when he suppressed that order whose *name* is the best, and whose *practice* the worst of any society on earth, we should have little to say. But viewed in connexion with their treatment of others, their statute must be adduced as carrying out that absorbing self-esteem and self-promotion, which instigated them to a war on Churchmen, Baptists, Quakers, Presbyterians, Muggletonians, Gortonists, Antinomians, Familists and the Aborigines—indeed, on all, of every name, who doubted of *their* 'civil government and church order,' or *their* 'orthodox received opinions.'

Compare with this law the following sentiment uttered by a Churchman and a priest *previous* to our Revolution. 'I do contend, that Papists should, both of right and in point of prudence, be put upon a footing in this respect [" civil restraints"] with other dissenters.' (Boucher, p. 270.) Compare, too, with it the violence with which Independents, in ecclesiastical affairs, upbraided the Parliament and administration of Great Britain for 'misgovernment,' because a statute was passed, denominated the Quebec Act—an act by which Papists were tolerated in a province, where they constituted '*almost the whole of its inhabitants.*' (Boucher, 242.)

Is not something like this a sufficient warrant for saying, that the exclusion of Papists from toleration, in the charter of King William and Queen Mary, in 1691, was virtually the act of the Puritans? They were insatiable fault finders with their country's government. Time was, perhaps, when with them, as to old Daniel Burgess, 'a thwack at Popery' was the best of all cures for a heart-burn. At length, however, a thwack at Protestant Episcopacy became as good if not a better. And behold the malignant stubbornness of the Church of England beneath their righteous smitings! To say nothing of the Prayer-book, *the very Bible* of the nation does not suit them. And what then? Why, no less a personage than his Majesty's self listens to their declamatory array of grievances, and appoints a commission to revise and alter for their accommodation. This is a fact but *little known*, and *rarely if ever alluded to*, and yet it is palpably and openly stated in the translators' address to the reader, as will be seen on consulting p. xv. of Manson & Grant's new edition. It is not impossible, nor improbable, that this strong fact, evidential of Churchmen's liberality, has helped, among other things, to let that address slip quietly into long oblivion. Be this, however, as it may, it was not in relation to their Bible only that Churchmen manifested a disposition to conciliate. Again and again do Puritans importune for a liturgical reform, and again and again are their appeals (not always petitions, and when such, not always gracious in word or mode of presentation) listened to and answered. To their uncourteous, wearying and tormenting cavils is it, doubtless, owing, that some small blemishes, which have been acknowledged in the Liturgy of the Church of England, are not yet obliterated. The government of England could never pacify them. Mr. Bancroft has characterized them truly, when he says, that they were 'the harbingers of a *revolution.*' (i. 306.) Do what it might, say what it would, it could not ingratiate them. Like the children sitting in the market-place, if piped unto, they would not dance; if mourned unto, they would not lament. And the simple secret was, that they wanted not reform, but revolution. They wanted the nation's eminence, the nation's wealth, the nation's power. It suited them every way; it chimed both with their tastes and aims to charge the government with secret 'papistry.' A better stalking-horse they could not have. A more *ad captandum* method of assault they might not devise. The government knew this, and realized it all. But the government knew also that as the passions of the populace had been addressed, and effectually, too, against themselves, the only method left them was, as combatants drawn into battle, to meet the foe on ground of his own selection. They did so. They manifested a hostility, *all* of which was not felt, against those whose covert allies they were calumniously pronounced to be. 'Shot' were 'hurled' against the Papists, which, but for the taunts, or sneers, or insinuations of revolutionary Puritans, might have slept uncast to this very hour. And thus, as is altogether probable, are we to solve the exclusiveness of the last Massachusetts' charter. Puritan opposition and detraction made it the interest, if not the duty of England, to manifest no conciliation to the Roman Catholics, and they were accordingly refused all toleration. Besides, England knew for what appetites she had to cater. A charter without some intolerance would have been like salt which had lost its savor, for palates to which a certain kind and degree of *seasoning* had become habitual and indispensable. Some of the requisite ingredient was accordingly inserted into the fresher charter, and the misfortune was, that the exigencies of the case demanded, that that ingredient should be brine of smarting severity for the unhappy Papist.

The sentence against Papists was then, I say, virtually of Puritan extraction, for if by combination (such a combination as they charged upon the government) they could themselves have acquired ascendancy enough to raze the edifice of government to its foundations, they would have sought alliance with Popery, as dissenters and radicals are doing now. (British Critic, xvii. 198.) If Romanism had had the blind might of Samson to bow the pillars of the governmental fabric, they, like the little boy who aided the Jewish Hercules in the hour of retribution, would have led it to the *point d'appuis*, and guided its destructive hands. Yes: Puritanism would have done, in ages past, what dissent is willing to do, and striving to do, in this current hour. Dissent would blithesomely overturn the structure of the most important government on earth, even though it must die in the entombment of its accounted foe. And die it will, if it succeed in its hating and hateful purpose, of bringing the present government of England down to the equality of that only genuine level, anarchy. Let dissent compass England's downfall. In the earthquake which will attend the tremendous overthrow, she herself will totter, and tumble, and sink to rise no more. Like the sinner who perishes utterly in his own corruption, (2 Pet. ii. 12,) she will herself be crushed amid desolations of her own contrivance. It is easy to fire a train that shall set powers in motion, by which huge rocks can be tossed about more easily than, as goes the fable, when the Titans used them for pelting missiles; but who can say to such a train, when a spark has kindled it, 'Hitherto shalt thou come, but no further'?

That the fears which Puritans had of Jesuitism were just, I am willing to allow, not for their *sincerity*, but because these fears were shared by all Protestant administrations of their time, and are *not yet* lulled to sleep. There is no system which has loved, which still loves, the mistress that Diotrephes courted so devoutly, (3 John 9,) like this, which, with its vows of obedience, can wield all its energies with a secondary omnipotence, and in its carelessness of means for 'the propagation of the faith,' can walk over the bloody and smoking ruins of a nation, with joy unspeakable. No system is there, at whose door such piles of sinful consequences lie, for it is one which, if there be a purgatory, can furnish it with such a plenitude of business to cleanse its crimes as to let the rest of the world go free.

Still, upon the principle that even the murderer from the beginning should have his due, we could wish that Jesuit missionaries had not experienced quite such harsh treatment, as they sometimes have, from the hands of those who profess to be their superiors, and indeed the unrivalled superiors of all men, in their love of liberty and charity. I say not their superiors in *devotion*, for whether from a right motive or a wrong, more exemplary instances of the complete surrender of men to the requirements of their calling are not furnished by human history. And this, too, when the men who have presented these instances have not been the ignorant, or the low, or the low-born, among their fellows.[§] Sebastian Rallè, missionary at Norridgwock, in Maine, was 'a man of superior sense and profound learning, and particularly skilled in Latin, which he wrote with classical purity.' (Mass. Hist. Coll. 2d series, viii. 255.) He compiled a dictionary of the Abnakis language, a 4to. of 500 pages, which was seized among his papers, when he once escaped for his life, and is now in the library of Harvard University. Chaumont toiled among the Hurons for half a century and more. He composed a grammar of the Huron tongue. Venegas, in his curious history of California, shows with what indefatigable toil his brethren exerted themselves in one of the remotest corners of the world. Bishop Laval, the first bishop of Canada, who came over in 1659, was an enemy of alcohol, and a devotee to pure water, to an extent which, did he live now, ought to make him highly estimable with the friends of one of the best efforts of our day—I mean that in behalf of temperance. 'Of the labors of these missionaries,' says Stoddard in his Louisiana, (p. 315,) 'we may form some judgment from the accounts they have left us of their travels. In propagating their religion, they braved death in ten thousand shapes; they have left to their successors in the same vineyard, though few of this description now remain, examples of suffering and patience, which alone could result from an elevated faith and a well-grounded hope.' Chateaubriand, in the 4th book of his Beauties of Christianity, has given instances that, aside from the drapery in which his imagination and eloquence have clothed them, can justify his eulogy in pronouncing them a display of 'miracles of the arts, of laws, of humanity and courage, in the four quarters of the globe.'

Recalling things like these, and pondering on them as a philanthropist, one cannot but reflect with pain, that for suspicions wholly, (at least mostly,) £500 were offered for Rallè, alive or dead; (Williamson's Maine, ii. 102;) and that he was finally murdered and mangled by those whose fathers came to our far-off shores, ostensibly for the same kind and sacred purpose, to which he had given up his comfort, health and life. The last years of his earthly existence were harassed and made burdensome by debility, and prolonged disease; but he never left his post, and died when attempting to stop an effusion of blood, or in defence of his fire-side. His story is not without its romance: it will draw successfully and largely upon the sympathies of any unpractised heart. The Jesuit missionaries, at the lowest estimate, often deserve our pity, and when we see what a monument of philosophy and erudition they have reared for themselves, in their *Lettres Edifiantes et Curieusis*, we must respect their labors if we condemn their creed.

In connexion with such matters, Roman Catholics, (not Catholics, which we and members of the Eastern churches are fully as much as they,) will probably think I ought to comment severely on the bearing of the Puritans toward them, because of their prior and superior love of human rights and liberties, and their embarking, as they did, in the cause of our memorable Revolution. But if so, I must disappoint them. Indeed, further examination constrains me to retract something of the praise once bestowed on Lord Baltimore and the early settlers of Maryland. I am induced to believe, that surrounded as they were by other and more flourishing settlements, the Papists became satisfied that their success depended upon an attractive, and, to them, entirely novel plan. So they put in abeyance the natural exclusiveness of their system, and opened their doors to whomsoever would enter. For the increase of a state, which, if it rose at all, had to rise in the neighborhood of formidable rivals, must depend on its possession of attractions which should win those who hung loosely upon the outskirts of its superiors. Mr. Knowles, in his Memoir of Roger Williams, (p. 371,) disputes the alleged priority of the Baltimoreans in the cause of religious freedom. And, as to the heartiness, at least the *spontaneous* devotion of Romanists in the doubtful and anxious warfare of our American patriots, this may possibly be questioned, without sectarian malevolence. Boucher, who seems to have been their friend, and who pleaded nobly and fervently for their toleration in an hour when the most sagacious politicians thought it not advisable, declares that they hesitated not a little, and maintained to the last moment a neutrality which would allow them to join with safety the party of the victors, and shelter their persons and opulence, (of which they had *no small share*,) beneath the wing of their protection. He declares, too, that they were looked at askaunt by our whigs, who suspected them of an inward leaning to the royalists, and accounted their ostensible perpendicularity as somewhat critical. Their 'irresolution,' he says, 'drew down on them many suspicions, censures, and threats.' (Boucher, pp. 241–244.) 'At length,' he continues, 'a [Roman] Catholic gentleman, of good abilities, who was possessed of *one of the first fortunes* in that country,' 'openly espoused the cause of Congress.' This was Mr. Carroll, who, it would seem, finding at length, when the combat deepened, that he and his fellow believers had but the two alternatives of confiscation or 'rebellion,' abandoned neutrality and sought alliance with those from whom there was apprehension of *immediate* danger. When this was done, a careful manifestation of their fealty became necessary to wipe away the stains which had attached to them. A part of this manifestation might have been the appearance of Mr. Carroll, (who was *the leading man* of the Romanists in Maryland,) upon the floor of Congress, although Boucher does not hesitate to say, that the personal ambition of Mr. C. had a part in the production of this, (as matters had stood,) rather singular result. He was 'actuated,' he affirms, 'as was generally thought, solely by his desire to become a public man.'

These are not pleasant facts to detail, but if true we have a right to know, and must in candor, though with regret, admit them. That there is, upon the lowest estimate, a verisimilitude about them, to which we cannot shut our eyes, seems incontestable, and it must not be forgotten that they are given upon the authority of one who was even a phenomenon among the politicians of his day, for his liberal opinions upon the litigated and agitating topic of Roman Catholic toleration. As to your correspondent, it is difficult for him, (as difficult as it was for our patriotic ancestors,) to persuade himself that there is any more elective affinity between Popery and republicanism, than between an acid and an alkali. He undoubtedly believes that they are as little alike as our arctic and temperate zones: the one cannot endure the climate of the other better than a polar bear a transportation from his native latitude. 'Whether,' says the British Critic, (xvii. 198,) 'we consult the annals of experience or the oracles of reason—whether we survey the present or the past—we gather only fresh confirmation of our belief, that republicanism and [Roman] Catholicism cannot long, or flourishingly, or comfortably coexist.' That this is true, is evinced by what some may think trifles worthy only of a smile, but which are certainly worthy one serious glance, if the old proverb has truth in it, that even straws prove the current and tendency of the winds. It is notorious that Papists do, *among themselves*, assign some of their clergy titles which never existed but under their system, or a monarchical government. Their bishops are freely addressed as 'my lord,' and their houses, though never so humble, are honored with the princely title of 'palace.' In the Roman Catholic Almanac, intended most probably for few or none but Roman Catholic optics, a republican eye detects the unpropitious caption of their clerical catalogue, 'THE HIERARCHY OF THE UNITED STATES.' (See p. 43.) It is printed here, Mr. Editor, in type of their own chosen size, and to its phraseology I cannot but request a moment's attention. It would seem as if these dignitaries were indeed the magnates of the mother of *us all;* for they are described as having hierarchical empire over our whole Union. True, this is but a title, and may be but a convenient abbreviation for 'The hierarchy of the holy Roman Church in [not of] the United States.' It were little to be cared for in other almanacs, but here it is the style of a community which absolutely and literally claims *the entire ecclesiastical jurisdiction* of this immense republican soil. And, too, it is the style of a community, one of whose 'hierarchy' has said, in a most solemn and indignant manner, that unless a man believed the wafer and wine of the mass were as certainly and exactly the flesh and the blood of his Saviour as were the body which suffered on the cross, and the blood which was shed from it, 'HE COULD NOT BE SAVED!!'

Things like these, then, may suffice to show that while Popery, after its own fashion, had judgment without mercy from the hands of the Puritans; and that while that judgment was probably in accordance with, and prompted by, the same pushing and elbowing temper, with which all were hustled who dare tread on soil of which the 'entire property' was theirs, (a step beyond entire ecclesiastical jurisdiction,)—that still, the devotees of Popery were, if any are, tolerably fair subjects for the experiments of intolerant selfishness. Alas! that there should be a system, in which miserable mortals are actors and umpires, which claims jurisdiction over the living and the dead, through this world, and into that which is to come! And yet Papists curse us all without exception who question the sovereignty of a single bishop over the faith and worship of the terrestrial universe—doom us all, unless 'invincible ignorance' can save us, (a hook on which no *heavy* hope can hang,) to the penal fires of hell—will not grant the decencies of burial to our mouldering and impassive clay. Oh! if Puritans had never been severe but on such unearthly assumption, such undying hate, I could not have passed one censure on them. Sorry indeed am I to assign their proscription of those who proscribe earth and heaven to us, to the same dismal temper which made them similar opponents of all who differed from that immaculate standard, which had the opinion of Puritan parsons and the vote of Puritan legislatures, for its indestructible foundation.

It was said that perhaps some notice might be taken of the treatment of Puritans toward Presbyterians and the Aborigines. But time and space, (at least now,) would fail me, and these papers have reached such an unexpected length, and attained such unenviable celebrity for pungency and harshness, that it must require strong persuasion to induce one to prolong them.

Suffice it then to say, that the system of independency in church government, in which there neither is nor can be any such thing as an order of the ministry, established by the Church's Head and King, could not coalesce with the Presbyterian, in which the ministry, set apart as an order by such authority, is as fully and as strongly acknowledged as in our own. Roger Williams was jealous of Presbyterians. The Episcopalians of 1646, who petitioned for themselves, and were roundly rebuked, and mulcted in 'handsome fines,' (the current term,) for doing so, petitioned as well and as strongly for members of the Church of Scotland. It is a notorious fact, that *to this day* Presbyterians have been more effectually excluded from New-England than even Episcopalians. There are systems which can better tolerate what is regarded as an open foe, than a friendly 'rival near the throne.'

As to Puritan treatment of the Aborigines, it might cover the pages of no small volume. It has had, indeed, numerous defenders, and even a historian of Virginia supports it with his sanction. (Burk, i. 215.) But it can never be forgotten that Roger Williams, that apostle of liberty, always and most strenuously denounced their mode of acquiring Indian soil, and of removing or diminishing its first possessors. The mild and pacific William Penn had no such difficulties in a sister colony as were again and again encountered by the 'engrasping' colony of Massachusetts Bay. The dastardly execution of the noble Miantunnimoh, who had not offended the English settlers, and had long and often proved their generous friend—an execution authorized and counselled by men high in office, merely to propitiate a ferocious savage, is a deep and tainting stain on the page of Puritan history, which a writer in the N. A. Review, no backward advocate of Puritans, is constrained to admit to be without excuse. (xxiv. 30.) Justice Story, in his Historical Discourse, which has been so often quoted, rises, as he contemplates the dismal fate of the untutored sons of the forest, to a pitch almost or quite sublime. I have not room for his lofty yet touching episode, but may quote the following palliation of Indian hostility, and an anger always severe, and often dreadful. 'Reason as we may, it is impossible to read in such a fate, much that we know not how to interpret; much of provocation to cruel deeds and deep resentments; much of apology for wrong and perfidy; much of pity mingling with indignation; much of doubt and misgiving as to the past; much of painful recollections; much of dark foreboding.'

Would to Heaven that our ancestors had had a little less aversion to Episcopacy, at least so far as to peruse some of the numerous and precious volumes with which it has, through its advocates, blessed the world. The study of such a book as Jeremy Taylor's Liberty of Prophecying might have done much to soften many rough passages in New-England history. This was known in New-England, for Roger Williams alluded to it, (see Knowles, p. 370,) and multitudes might have read it if they would, for it was published in 1647. To say nothing of others, what hapless Indian might not have been thankful to have had the eyes of his Christian neighbors rest on such a page as this. 'When Abraham sat at his tent door, according to his custom, waiting to entertain strangers, he espied an old man stooping and leaning on his staff, weary with age and travail, coming toward him, who was a hundred years of age. He received him kindly, washed his feet, provided supper, caused him to sit down; but observing that the old man eat and prayed not, nor begged for a blessing on his meat, he asked him why he did not worship the God of heaven? The old man told him that he worshipped the fire only, and acknowledged no other god. At which answer Abraham grew so zealously angry that he thrust the old man out of his tent, and exposed him to all the evils of the night, and an unguarded condition. When the old man was gone, God called to Abraham, and asked him where the stranger was? He replied, I thrust him away because he did not worship Thee. God answered him, I have suffered him these hundred years, although he dishonored me, and couldst not thou endure him one night?' *

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[*] I am by no means certain, that many things told by Winthrop, and which have been attributed to superstition, have not a few grains of gentle sarcasm lurking in their composition. The story of the Prayer-book e. g. about which, as I could not at the moment put my finger on the page where it is found, I was under a slight mistake: it was *his son's* and not *his own.* However, be this as it may, we may rest content with the admirable critique of Mr. Savage, 'If the cat had been in Winthrop's library, she might have prevented the stigma on the Common Prayer.' (Savage's Wint. ii. 20.) Let the Germans beat this if they can.

[†] 'Gladly,' says Mr. Savage, with a solicitude which does him honor, 'Gladly would I adduce, were it in my power, the original authority for this golden commentary on the fatuitous legislation of the age. Hubbard and Mather are silent, *perhaps from design.*' (See his excellent note, Wint. ii. 174. It might be quoted entire.)

[‡] I would not be understood to be censorious of this *term.* Romanists have told us a thousand times they never *worship*, they only *venerate*, or *invoke* the saints. One would suppose an *infallible* Church might be tolerably consistent by this time, and yet in the Roman Catholic Magazine for Feb. 1835, p. 65, we find, among the pious exclamations of a dying and true son of Mother Church, the following: "O Mary, mother of grace, mother of mercy! protect us from the enemy, and receive us at the hour of death.' Wherein such an appeal differs from Stephen's to his glorified Redeemer, who is casuist enough to decide?

[§] It is altogether probable that the *employées* among the Jesuits were, and are now, sincere and innocent, to a degree impossible in their *employers.* This is easily a fact, in a community like a Roman Catholic one, whose *unlimited submission*, or, as it was called of yore, 'passive obedience and non-resistance,' is taught from youth up as a conscientious duty. The same might have been the case among the Puritans, who resembled their Papist parallels in this teaching, as in many other unfortunate similitudes. Indeed, there is little doubt that the guilt of Puritan intolerance is principally chargeable to Puritan priests and magistrates, and that there might have been among the mass of their society, eminent and numerous examples of quiet and honorable virtue. Your sadly belied correspondent has no difficulty in admitting this, and would have had none, in his seemingly most virulent moods. It so happened, that he did say just about the same thing in a private letter to you, Mr. Editor, when the accusations against him were hottest. Will anti-churchmen admit as much of us, as is now admitted of Jesuits and themselves? It would not be easy to answer this question in the affirmative, if such reprints as some in the Mass. Hist. Collections (see 2d ser. ii. pp. 128–140) may be taken for a criterion. To one of these reprints the Editor prefixes a line which makes the matter worse instead of better, viz. 'Not very candid or temperate, if *faithful.*' And yet in them Episcopacy is spoken of as 'a tyranny from which the whole Church, that desires to be reformed, has groaned that it may be delivered. The apostolic succession is styled a 'vile, senseless, wretched whimsey.' Dr. Cutler and others, who abandoned Independency, are branded as 'apostates,' 'deserters' and '*cudweeds.*' Episcopal missionaries are spoken of as having 'a horrid character,' and being 'tippling sots.' And yet *fidelity* cannot only excuse all this, but insure its republication when almost a century old!! but there is no excuse for the deplorable truth telling of your perversely honest correspondent. Such disclosures as he gives, are enough, according to the Boston Recorder, to ruin a journal's character for 'decency.' Had he only been talking about *Churchmen* instead of *Puritans*, his papers would have ripened like 'London particular,' and perhaps *almost a century* hence been opened afresh, and found as gustful as ever.

May 13, 1835.

P. S. As some, if not many things, were left unnoticed in the paper on the Baptists, I beg leave to notice one or two things in Mr. Knowles' book, which require correction if not gentle animadversion.

He lauds Cromwell, and when he admits some trifling defects in his character, takes the occasion to pronounce a most extravagant encomium on Roger Williams. 'He was not *entirely consistent*, it is true,' he says, 'but no public man at that day, except Roger Williams, was so.' (p. 303.) Now, far be it from me to endorse such a description as Cotton Mather gave of Mr. Williams, when he said, among other things, that he had 'a windmill in his head;' but I may certainly say, in the words of Mr. Savage, 'From the utter condemnation that most of our theologians of the first and second generation denounced against him, for vindicating the liberty of worshipping God according to the light of conscience, Williams was partially preserved by an inconsistency to which he was led in the latter years of his life, by aversion to the Quakers.' (Savage's Winthrop. i. 41, 42, *notes.*) Mr. Knowles is hardly *consistent* with himself, for on page 348, he expresses himself 'surprised and sorry' to find Roger Williams *selling captive Indians into slavery.*

Mr. Knowles revives the story about the ejection of two thousand ministers by 'the act of uniformity,' and dwells on it with emphasis. How can he expect a Churchman to be otherwise than 'surprised and sorry' at the harsh changes which are rung upon this story, when he knows, on the careful statements of Walker, in his 'Sufferings of the Clergy,' (part i. p. 200,) that there exist documentary proofs which 'in all probability make the total nothing short of TEN THOUSAND,' who experienced in one way and another the effects of the ejecting 'edict' of Cromwell; an 'edict' which Harris, while he has much to say in behalf of him, cannot refrain from pronouncing 'very cruel.' (See Life of Cromwell, p. 437.) I can hardly suppose it consistent with the literary character of many eminent men among other denominations, that they should be *ignorant* of such a glaring, such a tremendous fact as this, before which the ejection of the two thousand becomes dwarfish; and yet, if they did know it, as well as some other strong and undeniable points in Episcopal history, *would* they, *could* they hazard such indiscriminate statements, such sweeping conclusions, as we too often see attempted?

The writer of these papers knows not whether he can presume that they will inspire caution in some who have been too apt and free in aspersing the character of the Anglo-Catholic Church; but if he has encouraged Episcopalians to believe that they need not quail before the *worst* charges of their opponents, he will not have labored in vain.

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* This expressive parable has, I know not how, been attributed to Dr. Franklin, and by a literary authority of considerable repute—Lord Kaimes. In vol. 4th of his Sketches, he thus writes: 'The following parable against persecution was communicated to me by Dr. Franklin, of Philadelphia, a man who makes a great figure in the learned world.' (Glasgow edition, 1802, iv. 204.) It is considerably altered in the Sketches, whether by Franklin or his eulogist I presume not to decide. One circumstance smacks of plagiarism: the old man is said to be ninety-eight and not one hundred years old.

For the Churchman.

THEOLOGY OF THE ROMISH CHURCH. NO. V.

POPERY AS IT NOW IS.

In the last number we commenced our proof of the fact, that *Romanism is hostile to the free reading and circulation of the Scriptures.* The evidence there brought forward consisted of quotations from the Rhemish Testament, the authorized version of the Papal Church. We now proceed in our design of summoning up the writers of the Church of Rome, as witnesses to prove its corruption, and showing from their own words that they still cling to those errors which once spread a cloud of darkness over all Europe. The next work to which we shall refer is—

2. The Index Librorum Prohibitorum, published at Rome, A. D. 1819. * By its fourth rule it is thus enacted—"Inasmuch as it is manifest from experience that if the Holy Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of men will cause *more evil than good* to arise from it, it is on this point referred to the judgment of the bishops or inquisitors, who may, by the advice of the priest or the confessor, *permit* the reading of the Bible, translated into the vulgar tongue by Catholic authors, to those persons, whose faith and piety, they apprehend, will be augmented and not injured by it; and this permission they must have in writing. But if any one shall have the *presumption* to read or possess it without such written permission, *he shall not receive absolution* until he have first delivered up such Bible to the ordinary. Booksellers who shall sell or otherwise dispose of Bibles, in the vulgar tongue, to any person not having such permission, shall *forfeit the value of the books*" (an assumption of civil power!) "to be applied by the bishop to some pious use, and shall be *subjected to such other penalties as the bishop shall judge proper.* But regulars shall neither read nor purchase such Bibles without a special license from their superiors."

But even this privilege of giving permission, limited as it is, seems taken away by a note to this same rule, which declares—"The impression and publication thereof gives *no new faculty* to bishops or inquisitors, or to superiors of regulars, to grant licenses of buying, reading, or retaining Bibles published in a vulgar tongue; since hitherto, by the command and practice of the *Holy Roman* UNIVERSAL *Inquisition*, the power of *giving such licenses* to read or to retain vulgar Bibles, or any parts of the Scriptures of the Old or New Testament, in any vulgar tongue, or also summaries, or historical compendiums of the said Bibles or Books of Scripture, in whatever tongue they are written, *hath been taken away.*"

Now, if a layman cannot read his Bible without a permit, and no bishop, inquisitor, or superior, has the power to grant one, does it not follow that *he cannot read it at all*, unless he asserts "the liberty wherewith Christ hath made him free," and determines (with Chrysostom,) "giving no heed to what this or that man says, to consult the Holy Scriptures," and there seek the truth for himself?

3. The commands of the popes, who are *infallible*, and whose authority is binding on every Romanist thoughout the world. In 1816, the Primate of Poland wrote to Pope Pius VII. to know what course he should pursue with regard to the Bible Societies forming in that kingdom. His Holiness immediately issued a bull, headed "Pius P. P. VII., to the Archbishop of Gnesn, Primate of Poland." From this bull we give the following extracts, to show what the "Successor of St. Peter" thought on the subject.

"You have appealed to this Holy See, in the name of the other bishops of Poland, respecting what are called Bible Societies, and have earnestly inquired of us what you ought to do in this affair."

"We have been most truly shocked at *this most crafty device*, by which the very foundations of religion are undermined; and having, because of the great importance of the subject, conferred in council with our venerable brethren, the cardinals of the Holy Roman Church, we have, with the utmost care and attention, deliberated upon the measures proper to be adopted by our pontifical authority, in order to *remedy and abolish this pestilence* as far as possible."

He commends in the Bishop, (to give his own words,) "the singular zeal you have displayed under circumstances so *dangerous to Christianity*, in having denounced to the Apostolic See, *this defilement of the faith, so imminently dangerous to souls.*" "You have already shown an ardent desire to detect and overthrow *the impious machinations* of these innovators."

"The general good imperiously requires you to combine all your means and energies *to frustrate the plans*, which are prepared by its enemies for *the destruction of our most holy religion*; whence it becomes an episcopal duty, that you first of all expose *the wickedness of this nefarious scheme*, as you have already done so admirably, to the view of the faithful, and openly publish the same, according to the rules prescribed by the Church, with all the erudition and wisdom you possess, namely"—(here follows rule fourth of the Index already quoted.)

In conclusion, he expresses the hope that the bishops will so exert themselves, that "the deep sorrow we feel on account of this *new species of tares*, which an adversary has so abundantly sown, may be somewhat alleviated."

This bull is dated "Rome, at St. Mary the Greater, June 29, 1816, the 17th year of our Pontificate. Pius, P. P. VII."

But let us come down a few years later and see whether Romanism has improved under the government of Leo XII. His Encyclical Letter, dated May 3d, 1824, addressed to all patriarchs, primates, archbishops, and bishops, speaks thus—"You are not ignorant, venerable brethren, that a society, commonly called the Bible Society, is audaciously spreading through the earth,—and that in contempt of the traditions of the holy Fathers, and against the celebrated decree of the Council of Trent, it endeavors, with all its power, and by every means, to translate, or rather to corrupt, the Holy Scriptures into the vulgar tongues of all nations. Many of our predecessors have made laws to turn aside *this scourge*; and we also, venerable brethren, in the discharge of our apostolic duty, exhort you diligently to occupy yourselves, by all means, to turn away your flock from *these deadly pastures*;" (i. e. says T. Hartwell Horne, in a note on this Letter, "the unadulterated Scriptures translated into the vulgar tongue and circulated by Protestants, which this 'servant of the servants of God' had just before termed *a gospel of the devil*;") "reprove, beseech, be instant in season and out of season, in all patience and doctrine, that the faithful intrusted to you, adhering strictly to the rules of our Congregation of the Index, be persuaded that if the sacred Scriptures be every where indiscriminately published, more evil than advantage will arise thence on account of the rashness of men."

4. Declarations of the bishops of the Papal Church. In 1826, the bishops of Great Britain published their creed in a small pamphlet, because, say they, "we are filled with astonishment, when we consider the misrepresentations of the Catholic religion, which are so industriously and widely propagated in this country." † In a publication thus intended to enlighten Protestants, we may well suppose that they would soften down all offensive doctrines as much as possible; yet, notwithstanding this, they are obliged to acknowledge, (sec. iii.) their opposition to the free circulation and interpretation of the Bible. "Such reading, circulation and interpretation," say they, "are forbidden by the Catholic Church." A number of reasons are assigned for this, the last of which is—"the unauthorized reading and circulation of the Scriptures, and the interpretation of them by private judgment, are calculated to lead men to contradictory doctrines on the primary articles of the Christian belief; to inconsistent forms of worship, which cannot all be constituent parts of the uniform and sublime system of Christianity; to errors and fanaticism in religion, and to seditions and the greatest disorders in states and kingdoms." (p. 8.) Such are the fearful evils which these holy men asserted would flow from reading the pure word of God. So much for the bishops: let us now come one step lower down.

But this branch of evidence, (the speeches and writings of Popish priests, European and American,) must be deferred to the next number. We beg you, however, to look at what has been already given. These are not the misrepresentations of men who are hostile to Popery. They are the very words of Romanists themselves—the words of those who are high in office in the Papal Church—of popes and bishops. Out of their own mouths they stand condemned.

Much as we may differ in some points from other Protestant denominations, yet here we all stand on the same ground. Together, we all refer to the Oracles of God, and are willing to be judged by their words. Together, we unite in sending the Bible to exert its hallowing influence on every family in our land, and to be "a light to the Gentiles," and to the nations which are "sitting in darkness." And we have pledged ourselves to continue thus sending forth the Word of Life, until over the whole earth, "the day break, and the shadows flee away."

But the Papist closes at once that volume, and rejecting its decisions, flies to the traditions of his Church. Who ever heard of a Romish priest who was zealous in disseminating the Scriptures? The only zeal they exhibit is that which the Pope commends so highly in the Polish Bishop—the zeal of opposition.

Trace the progress of Popery, and you will find that it could not gain ground, until the ignorance of men debarred them from the Scriptures, and it became common to explain them entirely by the writings of the Fathers. Then indeed, when the great apostolic rule of interpretation, "to compare spiritual things with spiritual," was in a great measure lost, the shades of spiritual night began to thicken around, and "darkness covered the earth, and gross darkness the people."

And now, should we be asked to assign one grand cause for all the errors and corruptions of the Romish Church, we would mention at once—*the ignorance of the Scriptures which prevailed among the people.* We would point such inquirers to a single passage in the writings of St. Chrysostom, in which, as if with prophetic spirit, he recorded the cause of all those corruptions, which were afterward to overwhelm the Papal Church—"It is a great evil," says he, "not to know the Scriptures; for ignorance of the Scriptures is the source of innumerable evils. Hence spring the muddy waters of heresies—hence it is that men spend their whole lives in indolence, or produce labors that will yield no fruit. Such as he that walks in darkness, without a light, cannot proceed in a strait course, thus *he errs and sins often*, who lacks the light of Holy Writ, because *he gropes in thickest darkness.*" Grostete.

New York, May, 1835.

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* The history of the Index is this. At the breaking up of the Council of Trent, some were appointed to examine all books and manuscripts, and decide whether the people might read them. They published a list of *prohibited books*, into which the faithful must not dare to look. The pope occasionally republishes this, with additions, and it now makes a formidable volume. It proscribes a few infidel works, but the majority are standard Protestant publications; literary, scientific and religious. For example, Milton, Young, Cowper, Watts, Johnson, Bacon, Locke and Cudworth. Coleridge, speaking of this work, says—"The Interdictory Catalogues of the Roman hierarchy always present to my fancy the muster rolls of the two hostile armies of Michael and Satan, printed promiscuously, or extracted at hap-hazard, save only that the extracts from the former appear somewhat the more numerous." *The Friend, p.* 69.

† The title of this work is—"Declaration of the Catholic bishops, the vicars apostolic, and their coadjutors in Great Britain. London, 1826." It is signed by *ten* bishops and *seventy-four* laymen. Among the latter are *eight* noblemen, and *eight* baronets.

For the Churchman.

"AN APPEAL TO THE CHURCH,

For the establishment of a Bible, Prayer-book, and Tract Society."

The neatly printed pamphlet with the above title, deserves a much more extended notice than it has yet received from our Church periodicals. It is a clear, manly, and direct appeal to the good sense and good feelings of Churchmen, in behalf of a general society for the publication and distribution of Bibles, Prayer-books, and Tracts, which should unite the energies and call forth the resources of the whole Protestant Episcopal Church in these United States. It recommends that the subject be brought before the next General Convention, to be held in Philadelphia in August next, and that no time be lost in carrying the whole plan into efficient operation. The author, if we mistake not, is one whose pen has already done good service to the Church, and who will be ready to argue, with his usual zeal and ability, in our highest ecclesiastical council, the cause which he has now brought before the public mind.

"It will be admitted," says the writer, in his customary 'right onward' way of reasoning, "that it is the bounden duty of 'all who profess and call themselves Christians,' to disseminate the *Bible.* Churchmen agree, without a dissenting voice, in the duty and wisdom of circulating the *Book of Common Prayer.* It is now a settled point of Christian economy, that *Tract* distribution is among the most effectual auxiliaries in the work of the Gospel ministry. Is the Protestant Episcopal Church as active in the practical exhibition of these first principles of Christian action, as she is agreed in their theoretical allowance? Are her members as assiduous in the exercise of these great means of usefulness, as others, their brethren, who name the name of Christ? Have we done in these respects what we ought to do? Are we doing what we can?" The answer to these inquiries ought to raise a burning blush upon our cheeks. We have never, as a body, acted up to these "first principles." We have not put forth a tithe of the zeal and energy which characterize other religious denominations. We have not done even the hundredth part of what we should and could do.

The author proceeds to show that "the outworks of our sacred citadel would be made complete and perfect, and mighty, by the help of God, to the 'breaking down of the kingdom of sin, Satan, and death,' by adding to our General Sunday School Union, our General Theological Seminary, and our General Missionary Society, a General Bible, Prayer-book, and Tract Society."

We have not time to examine his clear and cogent arguments in favor of this enterprise; nor do we deem it necessary;—the undertaking would seem to commend itself to every intelligent and pious mind. That "*the present is peculiarly the proper time*," who that reads the following extract can doubt? "The merciful providence of God still preserves to us the venerable Patriarch of our household of the faith, as if to put his hand to this one thing. At the organization of our Church, and of all its institutions he has assisted, and he presides over them all. Is it not pardonable to desire for the Bible, Prayer-book and Tract Society of the Church, the influence of his prayers, the consecration of his presence? In our communion there now exists—by the blessing of Him who maketh men to be of one mind in a house—a harmony, a cordiality, and an engagedness in the best things, which promise, with the continuance of that blessing, great success to such an enterprise. It is a part of Christian wisdom to be watchful of opportunities. The lapse of three years more, if we omit the improvement of the present favorable conjuncture, may find us torn, for our sinful indifference, by divisions, which the institution contemplated might, under God, have prevented."

Those who are desirous of seeing the outlines of the plan, we refer to the concluding pages of the pamphlet itself. They appear to be admirably conceived, and, we doubt not, will most of them receive the unqualified sanction of the General Convention. The only object of this hasty article is to keep alive the interest already awakened in a project so essential to the stability and extension of our beloved Church. Pascal.

For the Churchman.

Mr. Editor,—Two of the topics on which I proposed to add a few remarks to my former communications to you, were, that as yet but little have been done in connexion with the educating young men for the ministry of the Gospel, by Episcopalians, and that the best means to draw forth the energies of the Church to this point of effort, is, to establish a general P. E. Education Society. I am to show, in the first place, that but little has yet been done by Epicopalians as to this matter—and here I am sorry in seeking for the evidences to find them so clear. In examining various sources of information accessible to me, I can find but three societies, in as many dioceses, whose titles import that they are *wholly* devoted to this subject. One is the Church Scholarship Society, of Connecticut, whose constitution is so framed that it admits of members, and has received some small aid from contributors in other States. The other is the Episcopal Education Society, in Pennsylvania, which, I believe has been much aided by contributions from other States. The third is the "Education Society of Maryland and Virginia." The Church Scholarship Society has now fifteen beneficiaries, and it has heretofore aided about thirty. It has done nobly with its small funds, which have been principally contributed by three or four parishes in Connecticut. A few liberal parishes in the Diocese of New-York, have, too, with a truly benevolent and generous spirit, contributed to its funds. The Education Society of Pennsylvania has effected much. No doubt some considerable efficiency has attended the efforts of the Maryland and Virginia Education Society. Besides these three Societies, whose titles show that they are *wholly* devoted to the educating young men for the ministry, there are two societies of a local character, whose titles import that they are *partially* devoted to this object, and *partially* to domestic missions. One is the Education and Missionary Society of the Diocese of New-York; and there is another, with a similar title, in Ohio. In 1833, the New-York Society had sixteen young men under its patronage. The Ohio Institution is probably an efficient one: I have not the means, however, at hand to give any facts connected with its efficiency. Allowing that, in addition to these, there are a number of Societies who are partially employed in this work, under the name of "Christian Knowledge Societies," and "Societies for the Advancement of Christianity," and a few parish "Education Societies," is it not evident still, that but little is doing in connexion with this object, compared with its importance. How many dioceses do nothing for this object? How many parishes have never contributed a farthing to it? Look at the American Congregational Education Society, with its one thousand beneficiaries; and have we not reason to blush that we are doing, as a Church, so little in this cause. We have but two hundred candidates for Orders—beneficiaries, and all others, included—and a calculation was made some two or three years since, that six hundred Episcopal members, in the various openings which were made, or which would be made, might then be employed, if the supply could be furnished. This calculation appeared in some respectable periodical of our Church, which I cannot now recall to mind. The Presbyterians and Baptists have their thousands now training to occupy various fields of labor, and he who denies that the Episcopal Church is equally fitted for extension, and for gaining the affections, and promoting the spiritual interests of mankind, must be a heartless Churchman, ignorant of the nature of the Christian Church, and the history of its advancement from the Apostolic days to the present time. It was under an organization, essentially the same with the P. E. Church of these United States, that the first triumphs of the Gospel were achieved. We want only the same spirit and same devotion of our hearts and wealth and influence to this cause, to make her foremost in the army of true believers, before whose efforts superstition and error and vice are to fall.

Yours, H.

THE CHURCHMAN.

SATURDAY, MAY 30, 1835.

THE PURITANS.

The writer of the Nova Anglicana papers closes his essays with the present number, and on parting, we must be permitted in behalf of ourselves, and our readers, to tender him our cordial thanks for the generous perseverance with which he has continued, through good report and evil report, to enrich our columns with the racy lucubrations of his able and learned pen. The late numbers on the Puritans have attracted the most notice. All who are not blinded with prejudice will admit that they are written with much spirit, evince no common degree of learning and research, and are, in a word, the productions of one who is at home on his subject. The reader who can peruse such efforts, without acknowledging his debt of obligation to the writer, however he may differ from him in his general views of the subject, is one whose intelligence we should never covet, and in whose feelings we should be sorry to sympathize. For our own part, we would make more than this general acknowledgment. We confess that the writer has brought to our view some facts of which we were before ignorant; many others of which we had but a vague notion, he has placed in a clear and strong light; and, in short, has qualified us to form a more just and more liberal opinion — for the opinion of candid minds is most liberal when their views are most enlarged —than we could have formed with the comparatively stinted information which we previously possessed. We knew, indeed, that there was a sore spot in the Puritan history, but we have ever felt disposed to say of it what Themistocles said to the teacher who offered to instruct him in the art of memory, "I can remember too much already; teach me the art of oblivion." Such wishes, however, must not always be gratified. The errors and infirmities of our forefathers are a valuable stock of human knowledge, and whoever performs the painful task of recording them in a Christian temper, and for a good purpose—and we would here confidently repeat our unequivocal testimony to the excellent temper and designs of our correspondent—is entitled to the thanks and eulogies of his fellow Christians of every name.

The most offensive feature that has been brought to view in the character of the Puritans is their spirit of intolerance and persecution. This, it must be confessed, is a subject which all denominations have mutual inducements to soften or pass over in silence, and if he only who is without sin were to throw the first stone, very little, indeed, would be said. Why then are not all Christians willing to be silent? The answer is, because the excess of persecution in one denomination proves that there is in that denomination a greater and more venomous admixture of error with the pure word of God. It is thus that Protestants unitedly ply the charge of persecution against the Romanists with great effect. In this work of guilt the Romanists have been pre-eminent, and this peculiar aggravation is easily traced to an error of corresponding malignity. This error, which, indeed, constitutes the very genius of the Papal system, is the tyrannical power of the priesthood. The denial of the right of private judgment; the virtual suppression of the Bible, the *magna charta* of Christian liberty; the transference of the rule of faith and life to the decrees of councils—yclep'd *general*, but really partial and corrupt—which have been exclusively wrought, and for all practical purposes are exclusively possessed by the priesthood, and the elevation of the bishop of Rome to a superiority in power and jurisdiction over his compeers—have reared at Rome a system, the genius and vital principle of which is the spirit of despotism. The story of its unbounded persecutions, therefore, while it is just what might be expected from its corrupt admixtures with the Christian faith, goes in turn to prove and illustrate the malignity of these corruptions. Thus it is that the Protestant successfully alleges the uncommon atrocity of Papal persecution to show the uncommon aggravation of Papal error, and this surely is a very good reason why all Catholics, Protestant as well as Roman, cannot agree to consign the sanguinary record to oblivion. But why do not Protestants consent, on this painful subject, to form a tacit bond of alliance, and direct the weapon only against their mutual foes? We give the same reason as before. No denomination of Christians possesses truth wholly unmingled with error. Whether pure truth can be embodied in human systems, and made solely operative in human beings, is a question with which we will not meddle, but that it has not yet been done, we shall leave for bigots alone to deny. And in every denomination intolerance and persecution — qualities that are termed anti-christian only in the way of euphony, being no better than emanations of the diabolical essence—are as fair an index as we can have of the extent and malignity of error. But how is it—and we have now come to the main question—how is it that other Protestants should unite among themselves to fix the charge of persecution on the Independents? Why should the charge, when thus advanced, give such peculiar offence to their present representatives and descendants? Why should the New-York Observer exhibit such extreme irritation? That other denominations do not coalesce, and make common cause with the Congregationalist in this matter, and extenuate or repel the charge of persecution as a common injury, is most certain. One cause of complaint against our correspondent has been that his disclosures were calculated to sow dissensions between the Dutch Reformed and the Congregationalists of our city. The Dutch Reformed, then, do not symbolize with the Independents in the matter of persecution, and the Christian Intelligencer has well said that no such tales can be told of his Dutch ancestors. The Quakers, we ween, will accord them little sympathy. The Baptists—as they have reason—are not one whit behind others in preferring the same charge. Of the many testimonies which might be given of the feelings of the Baptists, we are obliged to a friend for referring us to one, in comparison of which the severity of the writer of Nova Anglicana is mildness itself. It is from Benedict's History of the Baptists, i. 378, 379:

"What on earth can be more shocking to any being who has human feelings, than to see a humble and devout Christian, who renders to Cæsar what is his due, merely for not believing some things which his brethren believe, arrested in his peaceful and pious course, sentenced to be tied to a public whipping post like a malefactor, and then to have his body barbarously scourged, to chastise and cure the conscientious scruples of his mind; and all this by his countrymen, his neighbors, yea, by his fellow Christians, who profess to worship the same God, and trust for salvation in the same Redeemer! Who can contemplate such a scene of barbarity without being sickened at the sight, and retiring from it with disgust and horror? To say nothing of hanging, burning and torturing to death, with all the murderous engines which hellish ingenuity can invent, the circumstance, merely, of one Christian beating another thirty strokes with a three-corded whip, for conscience' sake, is a scene on which heaven must frown, the earth on which it is perpetrated must groan, and candid devils (if such there be) must be astonished and confounded at the folly and absurdity of men."

Nor is it different with the Presbyterians. At the present day the Congregationalists and Presbyterians are so intermixed that they are thought by many to be the same. But this is not the case, and the appearance of union has been purchased as the Presbyterians themselves assure us, by the sacrifice of some important principles of truth and order. Presbyterians proper, repel the charge of persecution from themselves, and leave the Congregationalists to fight their own battle. They point to their own views of ecclesiastical government as existing, wherever they have prevailed, in connexion with true views of civil liberty; as remote from the licentiousness of Independency on the one hand, as from the haughtiness of prelacy on the other, and we might quote, if we had the pamphlet at hand, an able exposition of this view by Dr. Miller, of Princeton. The testimony of President Lindsley, which was republished in the American Presbyterian, and expressed, we suppose, the views of western Presbyterians generally, we have already inserted in our columns, as an act of justice to the Presbyterians, and we now give part of it again.

"If all the Christian Churches and denominations of the present day are held amenable at the bar of public opinion for the errors maintained and for the enormities perpetrated by their Christian predecessors, Presbyterians will not shrink from their full measure of this responsibility. Nor do they dread any historical scrutiny or comparisons which may be instituted. In Great Britain, during the entire reign of the Stuarts, they suffered the most unrelenting persecution. That they occasionally retaliated upon their oppressors with tremendous fury; and that they sometimes persecuted, in the worst sense of the term, will not be denied. *But upon the soil of America, they have never persecuted a solitary individual.* This negative virtue may, however, have been the result of a mere want of power, rather than of inclination. I speak of facts, not of motives. I am aware that they are often confounded with the worthy Puritans of New-England; and hence made to share largely in the obloquy which has, with or without reason, been so profusely heaped upon the latter by no very impartial judges. But this is a mistake. Presbyterians were, either by their own choice, or by the policy of government, as effectually excluded from the early settlements of the Pilgrim Fathers, as were Jews, Quakers, and Papists. Nor did a single Presbyterian minister find a *home* in all New-England, until about the year 1719—when a few Irish families, with their pastor, were permitted or induced to settle at Londonderry, in New-Hampshire. And at this day, there are only about twenty Presbyterian clergymen in the six New-England States. I do not say that Presbyterians were ever persecuted in New-England, or that any oppressive laws were enacted expressly against them. All I mean to assert is, that they never attained the slightest degree of political influence in any part of that country, and consequently could never have persecuted other sects, as many affirm.

I have carefully traced the progress of Presbyterianism throughout the British provinces of America, down to the epoch of our Revolution; and I defy any man to produce a single case of persecution by Presbyterian authority or influence upon this continent. They were often persecuted, and generally liable to persecution, in New-York, Virginia, and elsewhere. Nor did they any where, within the limits of the Middle and Southern Colonies, enjoy all the rights and franchises of British subjects, by law, or charter, or courtesy, except in New-Jersey, Pennsylvania and Delaware; and also in Maryland, prior to 1688."

Here then we have Episcopalians, Dutch Reformed, Presbyterians, Baptists and Quakers, who represent the great body of Protestant Christendom, all uniting to assign to the Puritans, or Independents, an unenviable pre-eminence in the guilt of persecution. The Romanists then on the one hand, and the Independents on the other, have distinguished themselves in the sanguinary work. The fact is certainly significant, but we shall dismiss it with a few brief queries. Does it exemplify the maxim that extremes are apt to meet? Does it add to the proof that the same evils are to be apprehended from anarchy as from despotism? An oclochracy, in the political world, gives us a multitude of tyrants in exchange for one; does Independency, in like manner, destroy one pope to create a hundred? Is the best security against the evils of ecclesiastical despotism to found in the church which acknowledges a divinely constituted ministry—whether on the principle of parity or imparity is not now the question—and guards it from abuse by lodging the charter of its powers, i. e. the Bible, in the hands of the people? Is such provision for the union of private liberty with a perpetual ministry to be found in Independency on the one hand, or Popery on the other?

In regard to our correspondent, we have no fear but that his praise for the task, which he has so ably accomplished, will far overbalance and outlive his censure. There is good sense enough in the community to appreciate the importance of such historical inquiries in the illustration of principles of doctrine and government. His essays, we hope, will be collected and published by themselves, with a copious appendix; and though some unguarded expressions may be softened or expunged, yet we are happy that, even in these hasty contributions to a weekly paper, there will be nothing to omit nearly so harsh as the above quotation from the dignified history of Mr. Benedict. For where has he spoken of "hellish ingenuity," of "frowning heaven and groaning earth," or "the confusion and astonishment of candid devils"? We do not blame even Benedict. The nature of the subject is his sufficient excuse.*

For ourselves, we treat these matters as pure abstractions. The history of persecution is no further valuable than as it developes the nature and tendency of principles. We see no reason, therefore, why Romanists, or Independents, or any others, should take offence at any statements duly authenticated. And although the poetical fervor with which we have desired to regard the memory of the Pilgrim Fathers (*et nos a Jove summo*) is somewhat chilled by the selfish policy and persecuting spirit which, it is but too apparent, shaded their good qualities, we shall continue to give them credit for many stern and sterling virtues. We can never, indeed, listen to a rhapsody in their praise without smiling in the sleeve, but we shall ever hear with pleasure a cautious and discriminating eulogy on their character.

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* How is it that our correspondent has wholly passed over the *stories of witchcraft?* Surely a "defamer" would never have forgone such rich materials. It deserves to be mentioned that his compliment, in a note to the [illegible] both Jesuits and Puritans, was written before he knew or saw the invective in the New-York Observer. *Query.* Would not our correspondent have escaped much of the odium which he has incurred if he had *not let out so much about the clergy?*

Sermons on Confirmation; and an Address delivered after Administering that Holy and Apostolic Rite. By the late Rt. Rev. Theodore Dehon, D. D., Bishop of the Diocese of South-Carolina.

It is only necessary to state that a new edition of this work has been published. The subject and the name of the author will secure for it the attention which it so well deserves.

LETTER FROM EUROPE.

We are happy to learn that the "Early Years of Bishop Hobart" is favorably regarded on the other side of the Atlantic. A clergyman of high standing in the Church of England, in a letter to a friend in this country, speaks of it with much enthusiasm. "The materials," he says, "themselves are most rich in interest and edification—the period of life from which they emanate greatly enhancing both; and the master-mind employed in selecting, arranging and compounding them, has drawn out the essences of each ingredient, and produced a whole where none unduly preponderate, and where the combined effect is perfect and complete. I do not know how it would have been possible to render your own branch of the Christian Church a more essential and lasting service; or to have embalmed the memory of our excellent friend in a more beneficially, influential, and imperishable preservative; for the little manual must be popular amongst young men generally, just rising into active life, and especially in your various seats of learning; parental solicitude will, moreover, be sure to press it upon their attention, and those to whom their education is confided will do the same, and it will steal upon them without their perceiving it—awaken their consciences—induce comparisons of themselves with the lovely portraiture under their contemplation, and exert in them such a holy emulation to be conformed to its pattern as will lead to the most blessed results, and lay up in store for those who have contributed to produce them unspeakable consolation."

Such opinions from abroad must be highly gratifying to the friends of the author, and tend to sustain the approbation which the work has already received at home.

We give another extract from the letter, as it throws light on the present state of things in the mother Church, and adverts, by name, to two benevolent objects which are well worthy of whatever solicitude they may awaken. As the writer, however, appears to contemplate the feasibility of an application abroad, in behalf of some of the public institutions of our Church, we hope it will be deemed no violation of due respect and courtesy to express the belief that the Church of this country would never, in behalf of any of its institutions, authorize an appeal to the charities of the British public. Whatever tokens of friendship and Christian benevolence may be voluntarily offered by munificent individuals or by literary and religious societies, will ever be accepted in the same cordial spirit in which they are tendered. Beyond this, as it seems to us, a proper sense of self-respect would not permit American Episcopalians to go. We have never been able to acquiesce in the propriety of applications of this nature abroad, even when emanating from a private source; but an appeal, formally authorized by a public institution, would awaken, we are persuaded, sentiments of mortification and regret. It is easy to see that the repetition of such applications would be attended with abuses, and would, after awhile, generate a spirit very different from that in which they were commenced; and the best way to avoid such consequences is not to sanction the principle which leads to them. We hope the time may never come when an English gentleman will deem it prudent to inquire of the American, who arrives on his shores, whether he intends to open a subscription during his visit or write a book after his return.

It is proper to add that these remarks are intended to have no other than the most general bearing; the names of the parties to the present letter, were we permitted to give them, would be a guarantee that no measure has been contemplated not consistent with the most refined sentiments of propriety and decorum.

"You do me, I assure you, no more than justice in believing that my attachment to your Church, as a branch of the Church Catholic of growing importance, continues as intense as ever; and if I do not hold out to you much encouragement to look for aids from hence, toward the supply of your deficiencies, I promise myself that when our present circumstances have been a little opened to you, you will not impute it to coldness of affection. You can scarcely be ignorant of what the last administration did with reference to the church establishment of our portion of America—that they withdrew from the support of it the Parliamentary grant of £15,500 per annum, and thus threw upon the funds of the Society for the Propagation of the Gospel, all the support transmitted from hence for the maintenance of its ministry, colleges, and schools. All of these are, therefore, at present, upon a very reduced scale, and still we cannot furnish the very straitened sufferers without the annual sale of capital. Then, again, the West Indies are making strong appeals to us, and a large subscription is going on to enable the Bishop of Barbadoes (than whom a more apostolical prelate no age of Christianity can boast) to make some religious provisions for the negroes, and to rescue them, if possible, from the incendiaries who, under religious pretexts, are fomenting revolt amongst them. Then, further, the religious destitution of the vast dependency of New South Wales has been most importunately brought before us by Archdeacon Broughton, who has come over on purpose to excite commiseration, and to raise funds for building churches and supporting missionaries amongst that increasing population, amongst by much the larger portion of whom there is scarcely the least semblance of Christianity."

SUNDAY SCHOOL REPORTS.

TRINITY CHURCH SCHOOL.

The number of books in the library of this school is four hundred. They are loaned as rewards for good conduct in church, are read with avidity, and generally returned with care.

The rule in respect to visiting is, that those scholars who absent themselves for two weeks are to be visited, and the more closely this is adhered to the more regular they are in their attendance, as the feelings of parents as well as of children become enlisted.

The meetings of Teachers are monthly. They are commenced with prayer; the report of each class is read, then miscellaneous business introduced. The male Superintendent expounds to the Teachers the chapters in the New Testament which are to form the subject of instruction for the month; concludes with prayer, and presides during the meeting.

The children have a portion of Scripture to commit to memory for each Sunday, on which they are questioned by the male Superintendent: they reply in one voice, and appear much interested.

ST. PAUL'S SCHOOL.

The number of volumes in our library, is three hundred and twenty-six. In distributing them the plan pursued is, to open an account on the Librarian's book with each teacher, and to look to such teacher for the due return of the volumes in a proper condition. The result of this plan has been very favorable.

The system of visitation is as follows:—A committee of the Directors call, from week to week, on all such scholars as may be absent from the school; and the Teachers make stated visits at the houses of the respective members of their classes, for the purpose of religious conversation with them and their parents. The happiest effects have been produced, by God's blessing, on these interviews. A general and devout interest in the school has been awakened, and serious thoughts and pious fervors have been prompted, which, we trust, will bring forth precious fruits, to the praise of God, through the Redeemer. Our number has not only increased, during the past year, from 81 to 355, but a general seriousness among the scholars, and in several cases, evidences of decided piety have been manifested.

Our system of instruction is that recommended by the Union, with some modifications to allow greater time for each lesson, and to give greater prominence to the Bible and Book of Common Prayer. The more advanced scholars constitute a Bible class; and the gospels for each Sunday, also, are explained and made a general exercise.

The Teachers hold monthly meetings, at which the Rev. Mr. Schroeder always presides; opens the meetings with prayer, and delivers a practical lecture on some subject calculated to foster the spirit of Sunday school instruction, and to promote the Christian knowledge and personal piety of the Teachers. The Superintendents then read written reports, containing answers to the following questions:

1. Have you always been present five minutes before the time for opening the school?
2. Have any Teachers been absent, and why?
3. Have any Teachers been added during the month?
4. Who have had charge of the scholars during divine service?
5. What cases of misconduct have you to report?
6. What scholars have been added and by whom, and what has been the attendance each morning and afternoon during the month?
7. Have any Teachers retired or been transferred during the month?
8. What are your views of the present state of the school?

The Teachers also furnish written answers to a number of questions, as to their punctuality, their visits to their scholars, and the state of their classes. After the reading of these reports the meeting is closed with prayer.

Lectures to the instructers of the school are also delivered by the Rev. Mr. Schroeder every other Saturday evening, on the gospels for the two following Sundays; and the classes by this means are the better prepared for the general exercise. The Teachers derive great aid, also, from the instruction given by a course of Bible class lectures, every Wednesday morning and evening. These frequent meetings have not only advanced the prosperity of the school, but, it is believed, the spiritual improvement of all who are connected with it.

ST. JOHN'S SCHOOL.

There are five hundred and thirty volumes in the libraries of both departments, and these are distributed after service in the morning to those children who merit them by their good conduct.

It is made the duty of the Teachers to visit scholars at least once every month; and in addition, there is a visiting committee appointed to visit all the absent children that are reported to them. It is feared this duty is too much neglected.

Meetings of the Teachers are held once a month, when the state of the school and other interesting topics of a similar nature are discussed, and the Rev. Dr. Anthon lectures, or else reads from some work having a bearing upon Sunday school instruction, either in the way of information or urging and explaining the Teachers' duty. These meetings are opened and closed with devotional exercises.

INTELLIGENCE.

Bishop's Appointments omitted—same as last week.

Second Annual Report of the Prayer-book and Tract Society of St. James' Church, Piqua, presented and read at their annual meeting, on Good Friday, April 17th, 1835.

The Board of Managers of the Prayer Book and Tract Society of St. James' Church, Piqua, Ohio, in presenting their Second Annual Report, would express their gratitude to God for that measure of success which has accompanied their efforts during the past year.

Next to the holy Bible, we cannot place in a family a book of more value than the Book of Common Prayer. Much of its contents is from the Bible, and all is either the language or doctrines of the holy Scriptures. The plan of salvation, through a crucified Saviour, is in it made so prominent, that were a poor sinner destitute of the Bible it would direct him to the only ark of safety.

During the past year your Board have purchased from the Protestant Episcopal Press in New-York, and from the General Episcopal Sunday School Union, 145 Prayer Books, 85 small religious books, and 10,000 pages of Tracts; and during the same period of time they have circulated, by sale or gift, 105 Prayer Books, 48 small religious books, and 6,670 pages of Tracts. The whole number of books and tracts circulated by this Society, since its organization on Good Friday, 1833, is 162 Prayer Books, 82 small religious books, and 8,696 pages of Tracts.

Immediately after the last annual meeting, the President of this Society advanced about $100 to pay the debt due to the Episcopal Press and Union, and to purchase an additional supply of Prayer Books and Tracts. The cost and carriage of the books purchased during the year is $129 13. The amount received for books sold at our depository during the same period of time is $84 28, and the amount of donations received from the members of the Society is $10 50, making in all $94 78. The debt which this Society owed in New-York has been paid, and $27 33 of the $100 advanced by the President of this Society has been refunded, leaving a balance of $72 67 now due to him, which amount in books is now in our depository.

From what has been done during our feeble existence for two years we have much reason to be encouraged. We believe that if the people generally were acquainted with the Episcopal Church, prejudice would be removed, her altars would be thronged with sincere worshippers, her doctrines would be heartily embraced, and her government and liturgy would be admired and loved. The books circulated through our instrumentality all tend to this end. The field of our operations is gradually extending, and the calls for books are becoming more and more frequent. We, therefore, feel ourselves called to renewed efforts in promoting the objects of this Society, and we hope that the friends of Christ and of his Church will not only contribute of their means, but offer their prayers that God may bless this effort to do good.

Gambier Observer.

St. John's Church, Ithaca.—This is among the many interesting and important parishes of our Communion in this part of the State. Though the congregation has not been large at any time, yet we know of no one that has made more generous and persevering efforts, or that has, with the same limited encouragement and means, exerted a more salutary influence upon the vicinity. The number of clergymen of our Communion, who have officiated here for any considerable time, has been, we believe, but three—the present incumbent being the same individual who was there when the church was erected. We are authorized to state—and the fact shows the importance of the position of Ithaca—that in this vicinity no less than five congregations have been gathered and organized, and that *three* churches, at least, have been built and are now regularly supplied with our services. To this may be added the circumstance, that through the influence of the Ithaca congregation, and the clergy before alluded to, two very worthy ministers of other denominations have been induced to take orders in the Protestant Episcopal Church, and are now laboring with great usefulness and acceptance in the same section of country. It is but an act of justice to say, that the present incumbent of St. John's Church—Rev. E. G. Gear—a laborious missionary, has been engaged in rearing or completing more church edifices than any one clergyman of our Communion in Western New-York. It is now in contemplation to enlarge the church, and we hope the application for funds, and the progress of the undertaking, will prove fully successful.

Geneva College.—The Board of Trustees of Geneva College, at their last session, conferred the degree of LL. D. upon Daniel D. Barnard, of Albany, and Gulian C. Verplanck, of New-York, and the degree of D. D. upon the Rev. Mr. Whitehouse, of Rochester.

The Rev. Joseph Wolff has returned to England from Malta. Shortly after his arrival at Falmouth, he delivered a public lecture, which is said in the English papers to have been so attended, "that the annals of the town cannot reveal an occasion of so large a concourse of respectability assembling for such a purpose."

On this occasion Mr. Wolff gave an outline of his missionary travels since the year 1821, and more particularly of his last tour, which commenced in 1827. He appears to have endured many hardships, while his way was smoothed by much kindness from persons of rank and character. Among these were the King of Oude, Lord and Lady Bentinck, and the Bishop of Calcutta.

Mr. Wolff having printed his journal at Malta, has taken it to England for delivery to subscribers. It is patronized by the Queen.

We cannot but feel an interest in this remarkable man, and are therefore pleased to learn, that whatever may be some of his opinions in relation to the fulfilment of prophecy, there can be no reason to doubt the uprightness and piety, the zeal and devotion of his Christian character. A clergyman of our Church in New-York has recently received a letter from the Rev. Mr. Whittingham, written at Malta, in which he expresses a high opinion of the character of Mr. Wolff, and recommends him as worthy of confidence and kindness should he visit this country.—*Epis. Recorder.*

Mission to China.—Arrangements have been made for the departure of the Rev. Messrs. Lockwood and Hanson to China in the ship Morrison, which will sail from New-York early in June. Messrs. Talbot, Olyphant & Co., owners of the Morrison, have generously offered to our missionaries a free passage, as they have done to other missionaries who have gone from this country to China. Their liberality in the present instance calls for especial acknowledgment from Episcopalians, as these gentlemen are members of another communion.

Messrs Lockwood and Hanson having returned to this city from New-York on Monday, it was deemed advisable to appoint a public meeting in relation to the mission, to be held during the meeting of the Convention. From the limited opportunity of giving notice of it, a very large meeting was not perhaps to be expected, and most of those who did design to be present were prevented from attending by a storm which arose just before the hour appointed for the meeting. In these circumstances it was deemed expedient to postpone the exercises which had been proposed to a meeting which is to be held on Sunday evening the 31st instant. The Rev. Dr. Milnor of New-York announced this arrangement to the audience, and took occasion, as he should not be present at the future meeting, to express his sentiments in relation to the subject. The omission of the other exercises left him at liberty to consider more fully the evangelization of China and the call of duty upon Episcopalians to engage in this work, than he could have done had he only appeared as one among many speakers. His address was listened to with deep interest, and has no doubt rendered those who heard it anxious to learn more on the subject of the mission to China, and to do what they can to promote its success.

We learn that Messrs. Lockwood and Hanson expect to be in Baltimore on Sunday, the 24th instant, and to be present at the Maryland Convention which will meet next week. They will then return to this city and proceed to New-York to embark for China. May a gracious Providence prepare their way before them, and accompany with a special blessing all their exertions to preach Christ to those who know him not.—*Episcopal Recorder.*

Churches in New-Orleans.—We learn with much satisfaction, that several of the religious societies in this city, are seriously turning their attention to the erection of more suitable houses for public worship, than they have heretofore possessed. Besides the new Presbyterian church on Lafayette Square, which promises soon to become an ornament to the fauxbourg St. Mary, it is contemplated by the Episcopalians, to place an elegant edifice on the lot at the corner of Canal and Bourbon streets, where the small church now stands; by the Methodists, to erect a large and commodious chapel in some central situation, and by the Baptists, to build a new church in conjunction with an academy for literary and scientific institutions.

From the Barbadian.

We perform a most pleasing duty in bringing before the public the proceedings of the vestry of this parish on the 25th instant, the day on which the parochial expenses for the coming year are settled. When we relate a part of what these gentlemen have done in furtherance of the *best* interests of the parishioners, we feel assured that the public will cordially join us in offering a tribute of thanks to them. We are informed that they have voted the sum of 200*l.* in aid of the Asylum of the Colored People; 50*l.* to each of the Saint Mary's Schools (boys' and girls'); 50*l.* to the Soup Dispensary; 160*l.* to complete the expense of the wall enclosing Saint Mary's Burial Ground; and 75*l.* to the Saint Michael's Clothing Society. A most important decision of the vestry, besides, calls for our especial approbation, and our best thanks. We notice it with peculiar pleasure. The lighting of the Cathedral for the Sunday night's service is continued, so that this important service is not dependent on the uncertain and irregular resource of private subscription; and of almost equal importance is their direction to the clerk, organist and sexton to attend their duty on those occasions, for which they are to receive each an addition to their salaries of 10*l.* This is all as it should be, and we heartily commend the vestry for their consideration of the spiritual interests of their fellow-parishioners. There is one charitable institution to which we are sure they would have extended their kind aid had it been brought before their notice—we mean the Society for Dispensing Medicines to the Poor. This society has been silently, but most effectually relieving the sick poor of this parish, for some time. But we regret to say, such is the precarious dependence on private contribution, that their funds are exhausted. On the 1st of April, when the quarterly account for medicines will be paid, they will be pennyless; and if timely assistance be not rendered, this most useful institution must fall. We beg leave respectfully to submit the consideration of the subject to our vestry.

We rejoice, that by the blessing of God, a beginning is at last made in the rebuilding of our parish churches. The following description of the laying the first stone of St. John's Church has been kindly communicated to us. We hope soon to have the pleasure of publishing intelligence of the same interesting character from the other parishes which still remain without their churches.

On Thursday the 26th instant, the foundation-stone of the church about to be re-erected in the parish of Saint John, was laid. A large number of ladies and gentlemen from that and the neighboring parishes were assembled to witness the ceremony. The procession moved from the Rectory house at 12 o'clock, in the following order:—

Children of Parochial and other Schools.
Members of the Friendly Societies.
Gentlemen of the Vestry.
Students of Codrington College.
Other Gentlemen of the Parish and neighborhood.
Clergy of the Island.
The Model of Church,
in cedar, carried by the Architect,
The Archdeacon of Barbadoes.
Edmund Haynes, Esq., by whom the stone was to be laid.

On arriving at the proposed site of the new church, the gentlemen occupied the ground on each side of the Archdeacon, the ladies being in front, under an awning raised for the occasion. An appropriate prayer, followed by the Lord's Prayer, was then read by the Archdeacon; after which, a silver trowel was delivered by the Honorable J. H. Nurse to Edmund Haynes, Esq., who laid the stone in the usual form. This part of the ceremony having been concluded, the children of the schools, joined by some of the clergy and laity, sung the 100th Psalm; after which, the Archdeacon pronounced the blessing, and the procession moved back to the Rectory house in the same order.

From the Journal of Bishop McIlvaine.

I was received very kindly by the Hon. Mr. Kenyon, his eldest son, and we conversed together, his wife and sister in company, until his lordship returned. His greeting was remarkably open-hearted and affectionate—his manner as if we had been old friends, though I had never seen him before. Kenyon College came immediately into view. I showed him the drawings, with which he seemed very much pleased—they enabled me to give him a better explanation of the institution than I could possibly have done without them. He seemed surprised and pleased when I described its prosperity, as if he had imagined that it was nearly ruined. A separate theological department after having graduated, is so different from any thing in England, that he seemed to have difficulty in comprehending it.

Dec. 30.—Rode over on horseback to Woolwich to spend a few hours with Dr. Gregory. I asked Dr. G. how he would teach moral philosophy. He at once expressed my own views. "I think," said he, in substance, "I would make short work of the whole ground of speculation and probable deduction, over which it is so much the plan of lecturers to travel, by settling the authority of the Scriptures, at once, as my text book. Then I would deduce principles and duties, &c., directly from the Bible, carrying them into detail of cases of conscience in common life, and making my moral philosophy differ from a system of religion in little else than in its being confined to the principles and practice of morals, instead of taking the wider range of religious doctrines. He thought a first rate book from a man of high standing, occupying such ground, a great desideratum—spoke highly of Abercrombie's work on the moral feelings, and of the man himself—had not heard of Dymond's work—knew not the merit of Wardlaw's Christian Ethics—thought him a very *clever* man, but that he had too much *apparatus* in his writings, no talent for simplification—was like a boxer making a great many flourishes before he strikes. Dr. G. related to me the following interesting anecdotes respecting two distinguished mathematicians and infidels, who were predecessors of his in the military Academy at Woolwich.

Bonnycastle, the mathematician, in his earlier days, was a professor of religion, a member of a small Baptist society in a retired part of England. He came to London a plain unsophisticated countryman, and was introduced as a man of science to a party of men of letters and science that met at certain times at the house of Johnson, the bookseller—Priestley was one of them. Bonnycastle, attracted by the talents and science of Priestley, soon came so much under his influence as to be emptied of his belief of Christianity, and become a regular skeptic, not stopping at the "half way house (Unitarianism), where Priestley was trying to arrest his own downward progress, but proceeding with more consistency to downright deism. In this state of mind Dr. Gregory used to have many and long and earnest conversations with him, sometimes at night in the study of the former, till the morning dawn appeared. On one of these occasions, after a long conversation, in which the two seemed to get no nearer to a conclusion satisfactory to both than when they began, and the feelings and expressions of Dr. Gregory had become animated and solemn, as Bonnycastle was going out of the door, he stopped, and after looking round to see if any could overhear, he said to Dr. Gregory, "I would give the world to believe as you do. But I shall never do so. My first wife was a pious woman, and a little before her death she called me to her bedside, and with great solemnity said, "Bonnycastle, you have been much on my mind for a long time, and I cannot but think of you in connexion with that passage of the Epistle to the Hebrews, 'For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin; but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries." "That passage," continued Bonnycastle, "was always present to my view, for a long time whenever I remembered my wife. And here I am a poor miserable unbeliever, and such I shall always remain; I am given up."

Hutton also was a skeptic. Dr. D——, a clergyman of the Church of England, happened to be at Brighton at the same time, and in the same house. Dr. D—— being a mathematician, Hutton conceived a partiality for his company, and they walked together. One evening they were walking upon the promenade that looks out upon the sea, just as the sun was going down. Dr. D—— drew on the conversation to serious subjects, such as the decline of life, the approach of the night of death. Hutton then stopped and said, "Dr. D——, you are yet a young man. I am old. Two things have occupied my whole life, to get money, and to get fame. I have succeeded in both, so that I have more than I know what to do with, and I have more than is of any value to me. But in a short time," casting a look at the sea shore, "the world will care no more for me than for that wave that is just breaking upon the beach. Ah! its a great mistake, a great mistake!" Then the conversation was turned by him to some other point, and afterwards Dr. D—— could never get Hutton to walk with him in the same place. He would carefully avoid it, as if he felt that he had, in a moment of special solemnity of feeling, betrayed more than he wished to have known of his mind, and was afraid to put himself in the way of having the association of thought renewed.—*Gambier Observer.*

NOTICE.

ANNUAL MEETING OF THE TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY.

The stated Annual Meeting of this Board will be held in Trinity Church, New-York, on Tuesday, June 23d, at eight o'clock, A. M., "to give more time for the transaction of business," agreeably to the resolution passed last year. By order,

H. Anthon,
Secretary of the Trustees.

☞ The other Church periodicals are respectfully requested to repeat the above notice until the meeting of the Trustees.

NOTICE.

The Meeting of the Board of Managers of the General Protestant Episcopal Sunday School Union will be held at the New-York Protestant Episcopal Press, on Monday, June 29, at five o'clock P. M.

☞ The sermon in behalf of the Society will be preached on the Sunday evening previous.

By order.
F. H. Cuming, *Secretary.*

⁂ The different periodicals belonging to our Church will please publish the above.

May 21, 1835.

Calendar.

MAY.

31. Sunday after Ascension.

JUNE.

7. Whitsunday.
8. Monday in Whitsun-Week.
9. Tuesday in Whitsun-Week.
10. Ember-Day.
11. St. Barnabas.
12. } Ember-Days.
13. }
14. Trinity-Sunday.

ACKNOWLEDGMENTS.

NEW-YORK PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums, viz.

Missionary Disposable Fund.

1835.		
May 4.	Received collection made in the Church of the Ascension, on Sunday, 3d inst.	$230 25
" 23.	Received a contribution made by several members of Trinity Church, Seneca Falls, pr. Rev. Jesse Pound,	10 00
" 26.	Received collection made in St. Paul's Church, Turin, Lewis Co. for 1834,	5 00
	From ditto, for 1835,	5 00
" 26.	Received from the Ladies' Benevolent Society of Christ Church, New-York,	61 00
		$311 25

General Disposable Fund.

May 7.	Received a collection made in St. Ann's Church, Brooklyn,	$120 61
" 7.	Received a donation from Mr. Amos Palmers, of Zion Church, Butternuts,	5 00
" 19.	Received a donation from Miss S. Close, of Cayuga Co.	5 00
		$130 61

Education Disposable Fund.

May 7.	Received from the Ladies' Benevolent Society of Christ Church, Anthony-street, New-York, for the benefit of the Beneficiaries of said Church, by the Association for the Promotion of Christianity,	$100 00

General Permanent Fund.

May 7.	Received in the collection made at St. Ann's Church, Brooklyn, to constitute Mr. Joseph A. Perry a life member,	$50 00

Benjamin M. Brown, *Treasurer*,
Butchers' and Drovers' Bank.

New-York, May 27, 1835.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The subscriber, as Treasurer of the Protestant Episcopal Tract Society, gratefully acknowledges the receipt of the following sums, viz.

1835.		
May 22.	A donation from Mrs. Skinner, through the P. E. Press,	$2 00
	A donation from Mr. Sandford Hunt, of Hunt's Hollow, through the P. E. Press,	2 50
27.	A donation from a lady of Huntington, Conn., through the P. E. Press,	2 00
		$6 50

Thomas Browning, *Treasurer*,
77 Maiden-lane and 134 Christopher-street.

AUXILIARY NEW-YORK BIBLE AND COMMON-PRAYER BOOK SOCIETY.

The subscriber, as Treasurer of the Auxiliary New-York Bible and Common Prayer-book Society, gratefully acknowledges the receipt of the following sums, viz.

1835.		
May 22.	A donation from Mr. Sandford Hunt, of Hunt's Hollow, through the P. E. Press,	$2 00
25.	A collection made in St. Paul's Chapel, New-York, yesterday morning,	79 90
27.	A donation from a lady of Huntington, Conn., through the P. E. Press,	3 00
		$84 90

Thomas Browning, *Treasurer*,
77 Maiden-lane, and 134 Christopher-street.

LIBRARY OF THEOLOGICAL SEMINARY.

PERMANENT FUND.

From Thomas H. Hubbard, Esq., of Utica, $100.

John McVickar.

With a view to hasten the contributions of Churchmen, the Committee herewith report the present amount of the Permanent Fund, the subscriptions being payable *only on condition that the sum of $10,000 shall be raised or subscribed for the Library on or before 1st January*, 1836.

Subscriptions received for the Permanent Fund,	$2700
Donations which may be considered as forming part of the same,	600
Legacy left by Mrs. Margaret Pendleton,	1000
	4300

The remaining donations having been made for present investment, the sum of $800 has been remitted to London for that purpose, for the purchase of books, by the Rev. W. R. Whittingham, under the direction of the Faculty—a balance being still in the hands of the Committee.

They would also report a letter recently received from the Royal Asiatic Society of London, with the promised donation of their large and very valuable publications: they have the prospect also of a valuable donation of books from the library of a clergyman at home. Having thus far been blessed in their labors, the Committee trust that they will be strengthened to the end, and that at the approaching meeting of the Board of Trustees they will be enabled to report the permanent establishment of a library in the General Theological Seminary adequate to the wants of the student and the theologian, and honorable and useful to the Church at large.

On behalf of the Committee,
John McVickar.

GENERAL MISSIONARY SOCIETY.

The local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church acknowledges the receipt of the following donations since his report of the 20th instant.

From an Episcopalian for the mission to China, *five dollars.*

Two dollars for the same mission, being Sunday offerings of two children.

Two dollars for the Missionary Record for 1835, and in advance for 1836, to be forwarded by mail to Jacob Le Roy, Esq., Le Roy, Genesee county, New-York.

Two dollars for the Missionary Record for 1834 and 1835, from Mr. Edward Sanxay, Newburgh, Orange county, New-York.

Twenty-five dollars for the Chinese mission, from L. M. Hoffman, Esq., of Ascension Church, New-York.

Three dollars from Miss Bull—*three* from Mrs. Valentine, and *four* from Mrs. George N. Titus, all of the Church of the Ascension, for the Chinese mission.

Three dollars for the same mission, from a friend to that mission.

One hundred dollars for the Chinese mission from the following gentlemen, through the hands of the Rev. Mr. Eastburn, viz:—From Mr. William Scott $25—from Mrs. T. M. Shapter $25—from Mr. A. R. Morrell $25—and from Mr. H. W. Hubbell $25.

Five dollars for the China mission, from a lady of Christ Church, New-York.

Two dollars from a lady, for the China mission.

Two hundred and sixty-five dollars collected by Mr. Robert Gracie from the following gentlemen, for the China mission, viz:—From Mr. Anson Blake $100—from Mr. Benjamin M'Vickar $15—Mr. Jacob Le Roy $25—Mr. Richard Auchmuty $25—Mr. George Sutton $10—Mr. A. B. Neilson $10—Mr. Russell Stebbins $10—Mr. Richard Oakley $5—Mr. Wm. R. Wadsworth $5—Mr. Henry Dudley $5—Mr. Henry Casey $10—Mr. Morris Robinson $20—Mr. Isaac Lawrence $25.

Fifty dollars for the China mission, from Mr. Charles I. Aldis, per the Rev. John M. Forbes.

James Swords, *Agent, &c.*

May 27, 1835.

CITY MISSION.

The Treasurer of the New-York Protestant Episcopal City Mission Society acknowledges the receipt of the following sums:

From E. D. West the collection in St. Peter's Church, 10th inst.,		$16 88
From the Treasurer of the Association of Christ Church, by Elijah Guion, contributed by the following persons:		
Rev. T. Lyell, D. D.,	$5 00	
Mrs. Lyell,	1 00	
Rev. A. Smedes,	5 00	
Mrs. Smedes,	1 00	
John Lyell,	3 00	
Stephen M'Cormick,	2 00	
Wm. Price,	10 00	
Cash,	50	
H. J. Taylor,	1 00	
Theophilus Bleecker,	10 00	
Louis Kopman,	2 00	
H. Pattinson,	5 00	
James Lefferts,	5 00	
A. J. Bleecker,	5 00	
Wm. I. Finney,	1 00	
Wm. E. Bird,	5 00	
J. D. Cocks,	5 00	
George P. Pollard,	3 00	
S. Van Duzer,	1 00	
Wm. Windel,	5 00	
S. J. Willis,	5 00	
S. Cambreling,	30 00	
Mrs. J. Walker,	3 00	
Mrs. Johnson,	1 00	
Mrs. Kingsland,	1 00	
E. G. Faile,	20 00	
Jno. I. Aymar,	5 00	
Wm. Johnson,	2 00	
Mrs. Greene,	3 00	
		145 50
		$162 38

Lewis Phillips, *Treasurer*,
at the Office of the Howard Insurance Company,
54 Wall-street.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following, viz.

For the General Fund.

A donation from Mr. Jonas Butler, accidentally omitted in the annual report,		$3 00
A donation from a lady of St. Thomas' Church,	do.	3 00
" a gentleman of St. Thomas' Church,	do.	2 00
Mr. A. W. Spooner, (an annual subscriber,)	do.	1 00
Andrew Pollock, (an annual subscriber,)		1 00
B. M. Yarrington, "		1 00
Two annual subscribers,		2 00
W. Wilson, M. D., an annual subscriber,		1 00
J. D. Ogden, M. D., "		1 00
J. G. Bibby, "		1 00
C. F. Hoffman, "		1 00
A. W. Craven, "		1 00
C. H. Ogden, "		1 00
C. Dubois, jun., "		1 00
W. D. Waddington, "		1 00
Richard H. Ogden, "		1 00
Adolph W. Gouverneur, "		1 00
N. Bowditch Blunt, "		1 00
F. S. Brown, "		1 00
Mrs Dr. Stevens, "		2 00
Miss Charlotte Morris, "		1 00
Dr. R. L. Morris, "		1 00
A Parishioner of St. Mark's Church, by Dr. J. D. Fitch,		5 00
		$34 00

Wm. H. Townsend, *Treasurer*,
166 Barrow-street and Bank of America,

New-York, May 28, 1835.

PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY AT LEXINGTON, KENTUCKY.

Since the last public acknowledgment, the subscriber has had the pleasure of receiving the following sums.

From the Rev. Jackson Kemper, of Norwalk, Ct., to complete $50 to the Permanent Funds of the Institution,	$8 00
From Henry Laight, Esq.	5 00
From Rev. Smith Pyne, of Middletown, Ct., through the hands of Bishop Smith,	100 00
From St. Michael's Church, in Litchfield, Ct., also through the hands of Bishop Smith,	20 00
	$133 00

Edward S. Gould, *Treasurer, pro tem.*

LIBRARY OF THE MISSIONARY ASSOCIATION OF THE GENERAL THEOLOGICAL SEMINARY.

The subscriber, in behalf of the Association, gratefully acknowledges the receipt of the following works.

Lives of the Saints. 2 vols. 8vo.—with plates.
Memoir of Swartz. 1 vol. 12mo.—from John Pintard, LL. D.

Benjamin F. Shepard, *Librarian.*

GENERAL THEOLOGICAL SEMINARY.

The Treasurer of the General Theological Seminary of the Protestant Episcopal Church in the United States, acknowledges the receipt of ninety-three dollars and eighty-two cents, being the amount collected in St. George's Church, in this city, after a sermon preached by the Rev. J. M. Forbes.

Edward R. Jones, *Treasurer.*

CHURCH OF THE NATIVITY.

The subscriber gratefully acknowledges the receipt of the following donations.

From Miss Duffie, by C. Tomes,	$2 00
" R. Jennings,	5 00
" J. Rogers, by a friend,	20 00
" C. Hampen,	25 00
	$52 00

James De Voe, *Treasurer*,
No. 363 Houston-sreet.

PRESS DEPOSITORY,

46 *Lumber-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending May 28th, from the following persons, viz.

Joseph Robinson, Baltimore, *with invoice*—Rev. Wm. Shelton—Wm. Gutherie—Rev. Richard Bury—Stephen Warren, Esq., *order for Prayer Books*—G. B. Botsford—Wm. M. Morrison—George King, *with remit*—Rev. Alvah Guion—Postmaster, Bridgeport—Wm. L'Hommedieu—Rev. Jas. C. Richmond—S. Lundy & Son—Rev. Hugh Smith—Rev. John F. Schroeder—Thos. A. Demill, *with remit*—Rev. Dr. Wyatt—R. J. Smith—Peter Galatian—Rev. H. Gregory—Eliza H. Emory—R. E. Pratt—H. Hinman.

Received by the Gen. Prot. Episc. S. S. Union.

Rt. Rev. B. T. Onderdonk, D. D.—Jno. C. Pechin, 3—Miss Mary L. Wilcox—Rev. Orange Clark—Rev. J. H. Tyng, *with remit*—Truman Guild, *with remit*—W. M. Godfrey—A. E. Miller, 2—John M. Gott—Rev. Benj. Hutchins—Robert Gilmer—Rev. Dr. Ducachet—Rev. Henry Gregory—C. C. Trowbridge—C. C. W. Cleveland—Wm. Preston.

AN ESSAY ON REGENERATION,

Just received and for sale at the Protestant Episcopal Press, 46 Lumber-street. By the Rev. Henry U. Onderdonk, Assistant Bishop of Pennsylvania.

Also a fresh supply of Devotions from the Liturgy, by the same Rt. Rev. Author.

CHURCH ORGANS.

Henry Erben, *Church and Chamber Organ Builder*, No. 96 Centre-street, adjoining the Gas Works, manufactures Organs of every description, on reasonable terms and at short notice. tf.

For the Churchman.

Lines

TO A SLEEPING INFANT.

Sleep on, sleep on, fair child,
I would not break thy dreamy slumber now;
Thine is a peaceful, an unclouded brow,
Gentle, and soft, and mild:
Thou hast no sorrow throbbing at thy breast;
Sleep calmly on in thy untroubled rest.

No visions of the past,—
Dreams of remember'd ills, of care or grief,
Of pleasures fading like an autumn leaf,
Too sweet to last,—
Disturb thee now: thy little life has been
An hour of joy, a gentle, quiet scene.

Nor sorrow yet to be—
Dim shadows of the future—fears of ill—
Forebodings dark, that haunt the mind at will—
Are now come over thee:
Unconsciously thou 'rt sleeping; be thy rest
A type of after years, serene and blest.

Alas! they will not prove
So blest as we would make them. Here on earth
We combat with disease, despair and death;
And though a Father's love
Hath richly pour'd his blessing on our way,
Yet *in his mercy* wills their transient stay.

Then rest, fair child; sleep on,
Thy dreams will never be so sweet as now,
And the soft look of innocence that wraps thy brow
May all too soon be gone;
Sleep on, sleep on, I would not break thy rest;
Long with such peaceful slumbers be thou blest.

M. N. M.

REPORT

Of a Special Committee of the Board of Managers of the New-York Protestant Episcopal Education and Missionary Society, read and adopted at a special meeting of the same on Thursday evening, May 7th, 1835.

The Committee to whom was referred the subject of devising means for increasing the income of the Education and Missionary Society of this Diocese, RESPECTFULLY REPORT:

That they have given to the subject the full consideration which its importance demanded. They have found it encompassed with difficulties, in consequence of the numerous and increasing applications which are made to the public in behalf of various objects of religious benevolence, and also, in consequence of different modes already adopted in our churches for attaining the object aimed at by your Committee. As the result of their investigations, they have nothing novel or striking to propose;—nor can they hope that the plans they suggest will be deemed either wholly free from objection, or fully adequate to the requirements of the case: but, as the best, if not the only expedients, of which circumstances admit, they respectfully suggest the following:

1. That the making of the annual collections in every church of the Diocese, in behalf of each branch of the Society, according to the provisions of the canons, be more earnestly pressed.

2. That it should moreover be urged upon every congregation to form *an association auxiliary to this Society.*

The Committee beg leave to remark, that this, in connexion with the preceding, must not be regarded as a double requisition for the same object upon the same congregation; inasmuch as the sermon may be preached and the collections made under the auspices and for the benefit of the *auxiliary association* where such is organized. The advantages they conceive to be these: the enlistment of a greater interest, by the extension of a better knowledge of the wants and worth of the institution, and the increase of our funds by the whole amount of subscriptions to the auxiliaries, without prejudice to the annual collections.

Your Committee are aware that this is not a *new* plan; their object is, if possible, to induce its more general adoption.

3. That it be recommended to *the managers and members* of the Society, to *endeavor to increase the number of annual subscribers by personal applications to their friends.*

4. The earnest effort to augment our *permanent fund by procuring donations and endowments.*

The Committee are aware of the ordinary and plausible objections against providing for the spiritual wants and forestalling the personal charities of those that shall come after: but they conceive them all to be outweighed by the advantage, if not necessity, of having a sure and unfailing provision for at least a *part* of the annual income. The most healthful, vigorous and efficient of our religious corporations owe much of their stability and usefulness to the certainty, perpetuity, and gradual augmentation of their available annual income. A society whose entire income is precarious, dependent upon contingencies, and liable to be affected by causes wholly beyond its own control, must ever be fitful, irregular, and partially ineffective in its operations. The *increase of our permanent fund* will guard against this; while, in the wide-spread and increasing moral wants of our increasing population, scope will ever be left for the exercise of *personal* zeal and benevolence.

5. The occasional appointment, as circumstances may require, of *an agent*, fervent and truly missionary in spirit, and of popular address and eloquence, to visit the different parts of the Diocese, and, with the previous consent of the settled clergy, to present and urge the claims of the Society.

Lastly. With a view to carrying into effect the first three of these suggestions, it is recommended, *that a* CIRCULAR *should be immediately addressed to every clergyman and every vestry throughout the Diocese, in order that it may be fully laid before every congregation.*

Should this suggestion be adopted, the Committee would respectfully propose that the following be the circular so addressed.

Hugh Smith,
Peter G. Stuyvesant,
Benj. M. Brown.

The New-York Protestant Episcopal Education and Missionary Society, under the sanction and authority of the Convention and of the Bishop of the Diocese, with a view to the effective discharge of the important duties devolved upon it, and the furtherance of the great interests with which it has been charged by the same, has authorized its Board of Managers to address to all the congregations of the Diocese the following

CIRCULAR.

It is presumed that the humbling statements of a treasury in arrears, and of usefulness impeded, which were presented in the LAST ANNUAL REPORT OF THIS SOCIETY, together with its earnest appeal to the Churchmen of the Diocese for prompt and efficient aid, are not as yet wholly forgotten. These statements, probably as unexpected as they were appalling, evidently served to rouse for a time the slumbering energies of the members of our communion; and it is gratefully acknowledged that the appeal which accompanied them, pressed home as it was by the stirring eloquence of a voluntary and efficient agent,* was so far responded to as to relieve the Society from immediate and painful embarrassment. Cheered as *they were then*, and *grateful* as *they are still* for this ready response to their wishes, and this timely aid *in their* necessity, the Board cannot repress the fear, lest the generous feeling then excited should subside with the immediate occasion which called it forth. Symptoms, in fact, already are developed of diminished interest, relaxing effort, and returning apathy, in the very small receipts into the treasury during the last quarter of the current year, and in other tokens not to be mistaken, yet scarcely to be mentioned. In order, therefore, to prevent the mortifying result which these portend, and to keep up, as far as possible, an equable and proper tone of sentiment, feeling and action on the subject, the Board feel it an imperative duty, the neglect of which would argue faithlessness to the Church and to those whom they address and represent, once more to appeal to their fellow Churchmen of the Diocese, and to ask from them such general and hearty co-operation as will place our resources upon a secure and permanent footing, and give vigor and elasticity to all our movements. To make a labored appeal, is not their design: they ask but attention to a few plain, obvious facts—with their necessary inferences,—*reason, conscience, Christian feeling*, they are persuaded, will do the rest.

And first: It is presented as an indubitable fact, that our past Education and Missionary operations, restricted as they have been, have furnished the impelling principle of that onward course of success which the Church has held in this Diocese. That such would be the case, was early foreseen by the penetrating mind of the late lamented Bishop Hobart. He maintained their necessity—he foretold their effects. To *cherish* them was one of the cardinal principles of his policy—one of the labors of his devoted life—in the very discharge of which that valued life was brought to its close. The result attests the wisdom of his forecaste, and has fully justified his anticipations. Our missions throughout the Diocese were sustained, and the Church has flourished and been extended. More than two hundred churches gladden the moral surface of our State, most of which owe their origin and early nurture to missionary zeal and aid.

The inference from this fact is clear and irresistible. The system which has proved itself thus efficient, must be maintained and carried out, if not to the measure of *requirement*, at least to that of *ability*. Our present respected and indefatigable Diocesan gives it as his settled conviction, deepened by each new Visitation, that with the due fostering and training of suitable candidates for the sacred ministry, and the strengthening of the feeble and rising churches of our communion, are bound up the best hopes of the Church within our borders. *Churchmen!* shall the voice of *past* and *present* experience alike be lost upon us? shall it not rather rouse us to the immediate and common resolve, that our Missionary system, with its necessary preparative and adjunct, *the Education* system, *shall be sustained?*

How, then, shall this be effected? *Mere resolve* will be vain: what shall be *done* in the case?

The just answer to this inquiry necessarily involves a reference to *individual* and to *associate duty*. In our character as *individual members of the Church*, has not this cause *sacred* and *paramount claims upon us all?* Can we conceive of any other which are nearer or higher? If not, can indifference to them be less than criminal? Is there not inconsistency in suffering any others, however just in themselves, to supersede them? Let each one, then, ask his own heart if they have been met promptly, systematically, and to the full extent of ability. If not, in order that we may at once come up to the standard of duty,

Let each one cherish the cause in his own heart: realize its importance and its probable influences, and feed the flame of generous ardor in its interest. When it *is appreciated and loved as it should be, it will prosper.*

Let each one COMMEND IT IN PRAYER to Him who *can give it favor with man* and crown it with His blessing. The good cause which is backed by the effectual, fervent prayers of many people, will be *endeared to them, commended to others, owned of* God.

Let each one further its interests by speaking *of* it and *for* it: and by giving to it the willing tribute of *personal activity and services.*

As individuals, let *all contribute to its funds.* Let each one ask himself these plain questions: Am I *a subscriber to its funds?* If not, I will at once become such. If already such, may I not, from the abundance with which God has blessed me, or by some slight sacrifice of vanity or self-indulgence, increase my subscription? If already a subscriber, might I not also be a *donor* to its permanent funds? If God has given me the ability, mine shall be the exercise of it, that to His Church may be the benefit, and to His name the glory.

To those whom God *has largely blessed with wealth and consequent means of usefulness* we would *especially appeal.*

Theirs is the ability, theirs also should be the personal satisfaction of rendering less precarious its income, and of enlarging as well as perpetuating its means of doing good, by liberal donations to its permanent fund. If each of the affluent members of the Church throughout the State would promptly present to it a free-will offering of regard, however little proportioned to actual ability, *the aggregate* would place it on a footing of respectability and efficiency.

May not the hope, at least, be indulged that in the testamentary disposition of that which may not be carried beyond the grave, they will remember and meet its high claims upon their regard—and thus provide for the promulgation of the Gospel, the extension of the Church, and the salvation of souls, long after they themselves shall have entered upon their rest? To a Christian spirit, there is something delightful and elevating in such a thought. May it be seriously revolved and carried generally into execution.

The Board would now address themselves to their fellow Churchmen in their associated character—to the different congregations of this Church.

They would respectfully ask, if *this* congregation has endeavored to do *its* part for the furtherance of the Education and Missionary cause of the Diocese?

Have the annual collections, required by the canons in behalf of each branch of the Society, been made and forwarded?

Has a Society, auxiliary to the Education and Missionary Society, been formed?

If not, will not the congregation, in concurrence with its constituted authorities, unite to organize, support, and render effective such auxiliary?

May not the Board have the satisfaction of ranking *this congregation* among the fast friends and zealous supporters and advocates of the Society they represent?

Are they not justified in looking to the larger and wealthier congregations, especially in the cities, for an example of forward zeal and liberality in their behalf?

Will not *those congregations*, in the various parts of the Diocese, which have *grown up* under the fostering care of the Society to maturity and strength, now return a part of the benefit received, by a liberal contribution into its treasury for the benefit of others, 'with whom it is still the day of small things?' and will not *all* the churches, whose location enables them to witness the good which it has done and is still doing, strengthen its hands and enlarge its means of usefulness? *In conclusion,*

The Board beg leave to assure all whom they have the honor to address, that nothing but a commanding sense of duty, and a conviction of stern necessity, would have induced them so soon and so earnestly to urge their cause upon the members and churches of our communion. Too much, however, is at stake to admit of fastidiousness or reserve. The truth must be told, and that with all honest plainness. The Church requires a ministry to labor in her spiritual fields, and the means of education to qualify, as well as of support to sustain, those who *do* minister. Hitherto, her requirement has been at least partially met. It cannot be so in future, if the Board be not aided in their efforts by those on whom they naturally depend. Without zealous and general co-operation on the part of the Churchmen of the Diocese, the operations of the Society must be circumscribed, and the progress of the Church be seriously impeded. They put it to the hearts and the consciences of those whom they address, whether they will permit the *scattered sheep* of our fold still to wander without a shepherd—our *destitute congregations* still to remain unsupplied, and at last, perhaps, to be dismembered—our *missionaries* to be withdrawn through lack of support—and our *candidates for the ministry* to be either turned from their pious purpose, or sent unfurnished to their work, through deficiency of the means of education? Is it not a well known fact, that in various sections of the State there are young men of promise, to whom God has given talents, piety, and an earnest desire to devote themselves to His service in the ministry of His Church, but who, by the seeming hopelessness of obtaining suitable education, are kept back from our altars? *When they are so much needed, shall these be lost to the Church?*

The Board will await with intense anxiety, yet not without humble hope, the result of the present appeal. God grant that it may be heard and answered! The springs of feeling must be opened: the sympathies and the charities of our brethren must be poured out, or golden opportunities will be lost—the Church will languish—and souls will perish.

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*Rev. William Richmond.

A MEMORIAL

Representing the Present State of Religion on the Continent of North America; by Thomas Bray, D. D. London, printed by Wm. Downing, for the Author.

(Continued from p. 868.)

To his Grace, Thomas, Lord Archbishop of Canterbury, Primate and Metropolitan of all England, the following memorial is with all submission humbly dedicated by Thomas Bray.

X. And it is with reference to the last colony in America that I shall speak any thing to at present, namely, Newfoundland, near whose coast we were drove, in my voyage to Maryland, and I could have been very glad if, with the safety of our ship and lives, we might have been thrown into it that I might personally have seen the condition of the place and people. But this curiosity was in a great measure satisfied, by the account I received from the master of a ship on board of us who had made many voyages there, and gave me this account of the island so far as it is in the possession of the English: that there are harbors in it belonging to us 26—families 274—inhabitants as well winter as summer on the island about 1120—workers about 4200—ships' crew in the fishing season 3150, and men in the ships sent at the latter end of the year to carry home the fish 1200.

And now, is it possible to imagine, that from a nation professing Christianity in its purity, defecate of the least tincture of dross and corruption: the sole tendency of whose principles is to inspire all its disciples with the noblest thoughts of God, with an ardent zeal for his honor and glory, and with a boundless and unlimited love to mankind—a love as extensive as the whole world and as intensive as that we have to ourselves—is it credible that a colony of so many thousand souls, who are all of them natives from England, from whence our shipping do sail to it during many months in the year, and in whose navigation our best seamen are bred up, and where so many families abide perpetually some 20 years, most the whole course of their lives, and from whose trade such profit accrues to the nation as contributes next to the woollen manufacture, to turn the balance of Europe in commerce on our side—can any one believe it, when he is told, that from such a nation so little care has been taken with respect to such a colony, that there neither was nor is any *preaching, prayers* or *sacraments*, or any ministerial and divine offices performed on that island, but that they should be suffered to live as those who know no God in the world! Are Rome and Mecca, whose sons are so apt to compass sea and land to gain proselytes to superstition and folly, so regardless of their own people? And will it not then be more tolerable for that Tyre and this Sidon than for us in the day of judgment?—for if they had known the things which we do, the most rude and uncultivated of those parts which we possess should not have remained uninstructed in the best religion in the world.

The truth of it is, this indifference of ours in propagating the religion which we profess to believe, in those parts where, as well our power does enable us as our duty oblige us, to take some care thereof, is the amazement of all whom I ever yet heard make serious reflections upon it.

But since, from what I have yet found, I am not sanguine enough to hope for any public funds for the PROPAGATION OF CHRISTIAN KNOWLEDGE either in this or the other colonies, and the only hope is from the pious clergy themselves, and such particular persons amongst the devout laity, whose hearts are inflamed with a love of God and of those souls which he has purchased with his own blood, I shall rather turn myself to you, my most Reverend Fathers and other noble patrons of religion, giving you a general estimate of the number of Missionaries which we hope to be supplied withal from your paternal care and pious assistance. And as there will be need of at least two to be sent for Newfoundland, so upon the whole, it appears, that there are at present wanting no less than *forty Protestant missionaries* to be sent into all these colonies.

And the necessity that there should be both so many, and those singularly well qualified for the purpose, I am next to show you. And that there should be at least that number sent into each of these colonies as I have now mentioned, appears from hence, that even then their business will lie extremely wide; but chiefly for this reason, that there is so great an inclination to embrace Christianity amongst many Quakers, all over those parts where Mr. Keith has been, that it will be a fatal neglect if our Church should not close with that providence which offers so many proselytes into her bosom, and the plantations growing now into populous and powerful provinces, with all submission, in my opinion, ought not to be so neglected as that it should be indifferent to us, whether they be made Christians or abandoned to infidelity. Nor is the necessity less that these missionaries should be singularly well qualified, than that they should be at all sent: and, indeed, in order to make the better choice, agreeable to what I have observed of the state, the temper and constitution of the country and people, is one great reason that has persuaded me so soon back. And the persons which alone do good there, as I conceive, must in the *first place*, be of such nice morals as to abstain from all appearance of evil; there being not such a calumniating people in the world as the Quakers are every where found to be; and it is the worst fault of the plantations that they give their tongues too much liberty that way, especially if they can find the least flaw.

Secondly—they must be men of good prudence and an exact conduct, or otherwise they will unavoidably fall into contempt with a people so well versed in business as every, the meanest planter seems to be.

Thirdly—they ought to be well experienced in the pastoral care, having a greater variety both of sects and humors to deal with in those parts than are at home: and therefore it would be well if we could be provided with such as have been curates here for some time.

Fourthly—more especially they ought to be of a *true missionary spirit*, having an ardent zeal for God's glory and the salvation of men's souls.

Fifthly—of a very *active spirit*, and consequently, not so grown into years as to be incable of labor and fatigue, no more than very young, upon which account they will be more liable to be despised.

And, *lastly*—they ought to be good, substantial, well studied divines, very ready in the holy Scriptures, able with sound judgment to explicate and prove the great doctrines of Christianity, to state the nature and extent of the Christian duties, and with the most moving considerations to enforce their practice, and to defend the truth against all its adversaries. To which purpose it will be therefore absolutely requisite to provide each of them with a *library* of necessary books, to be fixed in those places to which they shall be sent, for the use of them and their successors for ever; this to be a perpetual encouragement to good and able divines always to go over, and to render them useful when they are there: a design of whose *usefulness*, of whose *necessity*, I am now so fully persuaded since I have been in and known the wants of those parts, that I am resolved to have no hand in sending, or taking over any one, the best *missionary* who shall not be so provided.

(To be continued.)

ADVANTAGES OF WRITTEN SERMONS.

If ever there be a place in which caution as well as zeal is required, it is the pulpit; and there, if any where, the sin of commission exceeds that of omission to a degree fearful indeed. Should not every word then be deliberately weighed which is spoken there? Can *he* justify himself who, in the moment of embarrassment, or of excitement, misleads confiding hearers by sayings which deliberation and the written record must have prevented? And yet, how could the extemporaneous preaching of the majority of ministers be free, I will not say from the chance, but from the certainty of such misguiding effects, the results of which every feeling man would avoid as he would deplore?

Again, what is the pride of the established national Church of England? HER BODY OF PREACHED DIVINITY. Cut off that stream of written eloquence, and wisdom, and truth, by establishing extempore preaching, and from that moment the living water within her vessel of truth rises no higher, her *singular glory* is of the past, the future will be unmarked by additions of any real or great value. *Singular glory*, I say, for our Church stands far above other churches in the treasures with which she can thus furnish the closet of every one of her pious sons. It is not only that the young divine may store his mind from that treasure house, and clothe himself with armor from that armory for his trying struggle, but it is that every true believer, from the most exalted to the most lowly, may "read, and mark, and inwardly digest," in the hours of meditative solitude, volumes that teem with correction for the proud, knowledge and exposition for the ignorant, argument for the reasoner, conviction for the skeptic, and consolation for every suffering follower of Christ. This all is the blessing of written sermons; and let the experience of churches in which extempore preaching is the *rule*, confirm or refute my assertion, that such churches are *barren or poor in treasures* without which even extempore preachers would themselves be very barren and poor theologians indeed. And if this be true, as it is, where would have been our whole treasure of printed sermons if extempore preaching had always prevailed from the beginning?

But the written sermon is free to the full extent of reasonable freedom, and checks only where a check should be fixed. It checks extravagance and superfluity in diction, in arrangement, in sentiment, in doctrine, in passion; it gives full and free scope to argument, to learning, to persuasion; and no man who feels rightly as a minister of Christ need ever fear that the *writing* of his sermon will prevent him from speaking home truths and saving knowledge, or from cherishing those purified affections in believing hearers, which lead them to cling more and more closely to their Redeemer, until at last they become "*one with Him.*"

British Magazine.

We have made the above extract from an article on *extempore* preaching. The following extract, on another subject, is from the same publication, and will be read with interest. The description of the Welsh wedding alluded to at the close, will be given in our next.

I would beg, then, to draw the attention of your clerical readers to the "Form and Solemnization of Marriage," with a view to recommend an *observance of the rubric* in the administration of this rite, which appears to be unaccountably and almost universally overlooked. The *common practice* among us is, to perform *the whole ceremony at the altar*, which is *not* the appointed mode of proceeding.

If, therefore, I may claim the patient attention of your readers, I will show,

1. What was the practice of the Church before the Reformation.
2. The alteration that was then made, and the rules at present binding upon us.
3. That no inconvenience can result from conformity.
4. That an attention to the rubric will develope the worth and beauty of the service.
5. That it is not unreasonable to expect an increase of devotion.

1. The practice of the Church, before the Reformation, was to perform the ceremony of marriage at the church porch, and, immediately after the blessing, to proceed through the body of the church to the Lord's table, and there to complete the service; the priest, with his clerks, repeating the appointed psalm as the procession advanced.

2. The service was altered, in *this one circumstance*, at the Reformation, that such portion of the marriage ceremony as used to be performed at the church door, should be performed in the *body of the church*. The ancient practice of repeating the psalm on the way to the altar, and of there finishing the ceremony, remaining still the same.

This will appear from the following extracts from the "Ancient Manual of Salisbury," and the rubric as it now stands in our Prayer-book:—

SALISBURY MANUAL.	REFORMED LITURGY.
"Statuantur vir et mulier *ante ostium ecclesiæ* coram Deo et sacerdote et populo, vir a dextris mulieris et mulier a sinistris viri . . . . . Tunc interrogat sacerdos banna, dicens in linguâ maternâ sub hac formâ."	"At the day and time appointed for Solemnization of Matrimony, the persons to be married shall come *into the body of the church*, with their friends and neighbors, and there standing together, the man on the right hand, and the woman on the left, the priest shall say," &c.

And immediately after the blessing,

"Hic intrent ecclesiam *usque ad gradum altaris*, et sacerdos *in eundo*, cum suis ministris, dicat hunc Psalmum sequentem."	"Then the minister and clerks, *going to the Lord's table, shall say or sing* this psalm following."

It is therefore plain, that we ought now to perform the first part of the service in the body of the church, and the last at the altar, repeating on our way there, one of the psalms appointed for the purpose.

3. And no inconvenience could result from our conformity; for it is as easy for the parties to stand in one part of the church as another. And the *force of habit* cannot be pleaded, inasmuch as in the great majority of the cases, the individuals concerned were never there upon a like occasion before.

4. An attention to the rubric will develope the beauties of the service.

We all know why the *baptismal font* has always been placed at the west end of the church, which is the proper and principal entrance, and the Lord's table at the east end—viz., because *baptism* is the ceremony of *admission* into the Church of Christ; and because the *Lord's table* is only approached for the more *mature acts of Christian piety*, and the celebration of the *highest mysteries of our religion.*

All ceremonies, therefore, according to God's direction or permission—*not partaking of the nature of a sacrament*, but engaged in by persons who have *passed through the initiatory sacrament* of baptism—are rightly performed in *the body of the church, between* the *font* and the *altar.* And this is a sufficient reason why parties contracting marriage, who were long since admitted into the Church, should be joined together in that holy "state of life allowed of God in the Scriptures," standing in *the body of the church.* But, when the contract is complete, they are expected to lose sight, as it were, of an ordinance—not *enjoined* of God, but only *sanctioned*—and to look forward to a higher mystery, even the sacrament of the body and blood of Christ—the duty and the privilege of all who name the name of Christ—and, in the hope of heavenly benediction, to approach his holy table with thanksgiving, and the voice of melody for mercies already received; there to kneel in prayer for future blessings on their souls and bodies; there to listen to faithful admonition; and there "to receive the holy communion, at the time of their marriage, or at the first opportunity after their marriage."

5. With regard to the next point, are we to think so poorly of the understandings and of the feelings of others as to deny them the power of discerning what we see, and feeling what we feel?

May we not venture to hope that the very act of approaching the Lord's table, for the purposes above mentioned, may set the hitherto unthinking upon inquiry, and exalt the piety of the holy, who are thus reminded of their obligation to "draw nigh unto God"? I think we may; for I cannot but suppose that the same impression that has been made upon my own mind may be made on the minds of others. And I have no hesitation in saying, that I never saw the impropriety of our ordinary practice, or the full effect of the marriage service, as our Church intends it should be performed, until I witnessed a Welsh wedding amongst the mountains of Merionethshire—a ceremony which I will endeavor to describe.

From the Barbadian.

FEMALE INFLUENCE.

Of what infinite value to society is that tenderness, compassion, and benevolence, which the Almighty has impressed on the female heart. It is a woman's exclusive gift; it is the foundation of all her virtues; the mainspring of all her usefulness. Let her then daily consider the awful responsibility of such a gift; let her consider it as amongst her most valuable possessions; and solely employ it for the benefit of her fellow-creatures; and more especially for the nursing, training, and educating the young of her own species: let her give her heart, her tenderness, her compassion, to the infant orphan, and the deserted child; let her, in humble imitation of her great Master, become a teacher of the ignorant, and an instructer of babes; and let her, like him, fold in her arms the lovely emblems of those beings that form the kingdom of heaven. Let her, with active zeal, bring little children to Christ, that he may bless them; and though, under her fostering care no great legislator, prince, or prophet, may arise, a superior reward will await her labors: that which is promised to those who save a soul from death. It will be her peculiar and happy lot to rear good Christians and useful members of society; and above all, blessed spirits for eternal happiness in the communion of saints made perfect.—*Mrs. King.*

ON BEING STUNG BY A WASP.

How small things may annoy the greatest! Even a mouse troubles an elephant, a gnat a lion, a very flea may disquiet a giant. What weapon can be nearer to nothing than the sting of a wasp? Yet what a painful wound hath it given me! That scarce visible point, how it envenoms, and rankles, and swells up the flesh! The tenderness of the part adds much to the grief. If I be thus vexed with the touch of an angry fly, how shall I be able to endure the sting of a tormenting conscience.—*Bishop Hall.*

Idle and indecent applications of sentences taken from the Scriptures, is a mode of merriment which a good man dreads for its profaneness, and a witty man disdains for its easiness and vulgarity.—*Johnson.*

EARLY YEARS OF BISHOP HOBART.

Just Published, and for sale at the Press, 46 Lumber street, price 88 cents. *The Early Years of Bishop Hobart.* By John McVickar, D. D. "The boy is father of the man." —*Wordsworth.*

BRIGHT BEAMS OF LIGHT.

For sale, by the New-York Protestant Episcopal Press No. 46 Lumber-street, BRIGHT BEAMS OF LIGHT, from the Sun of Righteousness, for the successive Days of the Ecclesiastical Year. In various bindings, price 25 cents and upward.

HENSHAW'S SHERIDAN.

Just received and for sale at the Protestant Episcopal Press, Lessons on Elocution accompanied by Instructions and Criticisms, on the reading of the Church service; selected from the works of Thomas Sheridan, Esq., with alterations and additions, and an introductory essay, by J. P. K. Henshaw, D. D., Rector of St. Peter's Church, Baltimore.

THE USE OF HOLY GARMENTS.

Just published, and for sale at the Depository of the General Protestant Episcopal Sunday School Union, 46 Lumber street, "*The Use of the Holy Garments,*" in a sermon preached by Rev. Francis H. Cuming, the last Sunday in Advent in 1832.

A VOICE FROM THE CHURCH.

Just published, and for sale at the Protestant Episcopal Press, "A Voice from the Church."

☞ The avails of this publication will be devoted to the Protestant Episcopal Tract Society.

B. Curtis Brown, Print.